NATIONAL ANTI-SLAVERY STANDARD.

L. MARIA CHILD, Editor. | Without Concealment-----Without Compromise. | DAVID LEE CHILD, Assistant Editor.

VOLUME II. | NEW-YORK, THURSDAY, JUNE 2, 1842. | NUMBER 52.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY,
At 143, Nassau street, New-York.

☞ All remittances, and letters relating to the pecuniary concerns of the paper, should be addressed to ISAAC T. HOPPER.

☞ Letters relating to the editorial department should be addressed to L. MARIA CHILD.

TERMS.—$2,00 a year, in advance; $2,50 if not paid within six months.

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H. M. HENRY, PRINTER.

The Standard.

THE IRISH ADDRESS.

It is not likely that any amount of evidence will convince some minds of the authenticity of this address, for the simple reason that they are determined not to believe. To honest minds we will state that the document is not only genuine, but altogether unsought on the part of American abolitionists. It was the voluntary outpouring of the Irish heart; an unaffected demonstration of their national hatred to slavery. For those who need further evidence than this honest assertion, we record the following:

LETTER FROM RICHARD ALLEN.

DUBLIN, 3d of 5th mo. 1842.

MY DEAR FRIEND—Not that we think any really need confirmation as to the Irish address being genuine—not that we for a moment believe any doubt its authority, (but that the wicked and prostituting pro-slavery spirit has got in amongst some of the Irish in America,) do we send the annexed; but merely that our friends may have a response from us, in their strenuous exertions to arouse our misguided countrymen, (few I hope they are,) to their recreant conduct.

I assure thee many feel bitterly mortified and disappointed to see such resolutions as those passed by the Pottsville folks—the toasts at the Washington dinner (celebration of the Irish anniversary) and some other indications of pro-slavery sentiment.—Thou wilt see that the Dublin Morning Register and the Dublin Monitor have commented on these disgraceful proceedings as they deserve; and I trust the next packet will waft you the strong voice of O'Connell, acknowledging *his* acts, and making those who have stood under the garb of republicanism, to aim a foul blow at the cause of freedom, hide their diminished deeds in shame. I have not a moment's time to add more, except to give you another word of encouragement in the cause.

Affectionately, thine,
RICHARD ALLEN.

HIBERNIAN ANTI-SLAVERY SOCIETY.
COMMITTEE ROOMS, 8 Anglesea st.

At a meeting of the committee, held 20th April, 1842, it was resolved,

1st. That we have heard, with a feeling of mingled sorrow and indignation, that some portion of our countrymen, now resident in America, have not only declined to respond to our appeal to aid the abolitionists in their righteous endeavors, but have questioned the genuineness of the anti-slavery address from Ireland, bearing the signatures of 60,000 of their countrymen and countrywomen.

2d. That we cannot believe such unworthy action can extend further than to a few, who have become tainted with the accursed spirit of slavery; and that we call on all who really cherish the spirit of liberty, to brand the conduct of their reprobate countrymen as it deserves.

3d. That we do not for a moment believe, that any individual in America *really questions* the genuineness of the address; but that "*we hereby authenticate the genuineness of the document*," and its signatures, (a large portion of which were obtained through the *Repeal Association*,) and especially do we vouch for those of DANIEL O'CONNELL, THEOBALD MATHEW, and DOCTOR MADDEN—that we declare, *on their behalf*, that they signed said document, knowingly and approvingly; and we need only refer to O'Connell's numerous addresses, to show that he has repeatedly spoken against American slavery in still more denunciatory language.

JAMES HAUGHTON, Chairman.
RICHARD ALLEN, Secretary.

It will be recollected that the Irishmen held a meeting in Pottsville, Pa. at the house of a Mr. O'Connor; at which they pronounced that interesting document, the Irish Address, "a base fabrication;" and added, "but *whether it emanated from the pen of Daniel O'Connell, or from any source whatever*, we cannot find language too strong to censure and treat it with the *scorn* it deserves."

This Pottsville pro-slavery meeting has drawn down a hail-storm of indignation from the Irish press; we extract the following from the Nenagh Guardian:

Now, Misther O'Connor, of Pottsville, we tell you, you are utterly in the wrong—and have reckoned without your host. We tell you, (although Mr. O'Connell is no particular friend of ours,) that his signature is no forgery—nay, more, that he attached his name to it, cleverly, fully, and advisedly, knowing what he was doing—nay, further, that in attestation of his full unity with the object of that remonstrance against your giant iniquity, slavery—he wrote his name not only as Daniel O'Connell, but as Daniel O'Connell, member of Parliament for the counties of Kildare and Cork, Lord Mayor of Dublin—and, that further, he still holds all these titles, save, and except, that as he could not sit for two counties, he made his election for Cork. So that if you wish to understand the matter exactly, you have it now. As for Father Mathew, we happen to know, too, that his signature is equally genuine. He was waited on when in Dublin, by two respectable gentlemen, who left the address with him for his consideration; and after keeping it for 24 hours—no, 22 hours—he brought said address, with his signature attached, to the house of one of the said gentlemen, and cordially presented it to them, stating what he had done. What say you to this, Misther O'Connor? And if you want to know anything about Doctor Madden—why, we have to inform you, that he, aye, himself, read your trumpery resolutions, at a meeting held at the Royal Exchange, Dublin—you remember it, Misther O'Connor, on Cork Hill—and then and there affirmed that his signature to said anti-slavery [wicked, interfering] memorial, was *his*—and, that further, said act was done considerately, and with his whole heart; and *still* further, that he indignantly denounced you and your fellows, as recreants to the cause of liberty, and as unworthy of being the descendants of the Emerald Isle.

But, Misther O'Connor, and slavery-lovers of America, what a mighty fuss you make about *three* names; and recollect there are more than 60,000 of them—for a fresh batch of several thousand more names went out since, which, mayhap, you have not heard of yet. Now, we admit, that Daniel O'Connell, Father Mathew, and Dr. Madden, are great men, each in his way; but, then, we say, recollect there are more than 60,000 besides, in the hearts of many of whom, as strong a love of liberty—as keen a detestation of slavery lives, as in theirs. Whigs, tories, radicals—all sorts, bundled together; for, be it known to you, sapient gentlemen, that this is really a national address—and that there are all sorts of people's names attached to it—a glorious 60,000—differing about many things—their political and religious views almost as widely asunder as the antipodes—but all uniting in this one thing—hatred of the accursed spirit of slavery in America—boasting of the profession she makes of liberty, while she tramples on the dearest rights of two and a half millions of her people, guilty only of having a skin not colored like ours, or our unworthy descendants in America.

The Dublin Monitor, after quoting the resolutions passed at the pro-slavery meeting at Pottsville, says:

Alas! alas! that there should have been found a single Irishman, or descendant of the Emerald Isle, to take hand, act, or part, in such flimsy, miserable resolutions; that Irishmen calling upon Irishmen to look on a large section of our fellow-men—formed by the same Creator, destined alike with us for immortality, but who are persecuted to the death—as "brethren," "as the most tremendous invasion of the feelings of Irishmen in America," is to us alike matter for grief, indignation, and astonishment.

Have you, Messrs. O'Connor, Haggerty and Co. (your names tell you to be Irish,) so soon forgotten the rod held over you at home? Have you so soon sided with the oppressor? Alas! how weak is human nature—how soon prosperity poisons its possessor!

Yes, we *do* want the Irish—or, if you like it better, American citizens, who claim Ireland as the land of their birth, or their forefathers—to look on the negroes as their "brethren." We view them in that light here; and we feel, we know, that, without miserable perversion of view, you should do the same.

After adducing proof of the genuineness of the document, it adds:

But why need we waste words on this matter?—There is no *real* doubt of the genuineness of the address, either at home, or with you. You, gentlemen of Pottsville, *know* it—you *feel* it to be genuine; but the pro-slavery spirit has caught some of Ireland's sons in America in its grasp, and they wince under the castigation which their infamy deserves—which their dereliction from principle has brought upon them. But emphatically, we say, we do not believe that the bulk of the Irish in America have any real sympathy with the Pottsville resolutions; and emphatically we call upon them, for the sake of their name of once Irishmen, of their honor, of their love of liberty, of their religion, never to cease their anathemas against slavery, till the last vestige of it disappears from their adopted land.

We copy the following from the Detroit Free Press, Michigan:

I became acquainted with Mr. O'Connell in the summer of 1840, whilst attending the London Anti-Slavery Conference, together with some fifteen or twenty other delegates. Mr. O'Connell was also a member of the conference; and although Parliament was in session at the time, was daily present at the anti-slavery meetings, partaking in the proceedings. As soon as Mr. O'Connell had learned that his countrymen, who had sought in the United States a higher liberty than they were permitted to enjoy, or even hope for, in the land of their birth, had been beguiled into co-operation with parties *here* opposed to liberty—with parties who were seen rivalling each other to gain the favor of slave breeders and slave sellers, the great enemies of American liberty—and this by incessantly heaping on the abolitionists (the only party representatives of the cause of liberty among us) all manner of obloquy, contempt, injustice and oppression, the propriety of an address to them, by an old, well-known, and well-tried friend, very naturally suggested itself to him.

Mr. O'Connell seemed to think, that all that was necessary to be done to insure from his American countrymen such a course in future, as he felt confident was in strict unison with their unperverted feelings and judgment, in every conflict between freedom and slavery, was to bring them seriously to reflect, to exhort them faithfully but affectionately to turn from their error, and to tell them how much they have grieved their fathers, and mothers, and brothers, and sisters, and their whole kith and kin left behind, by dishonoring the cause of liberty, now everywhere associated with the name of Irishmen. Mr. O'Connell at once gave the American delegation to understand, that if he could command the necessary time from his official and other indispensable duties, he would prepare an address in *his own name*, before they should sail to the United States. My last interview with Mr. O'Connell was in October, 1840, a few days before I sailed for New-York, at a repeal meeting in Dublin. Notwithstanding his almost unremitted personal occupation for three or four hours during the meeting, he found time before he left it, to speak to me about the address; and to assure me (and it was among the last things he said) that I might rely on its being written and sent to this country as soon as it could be prepared. That it was not sent out as soon as it was expected, was doubtless owing to the judicious change of the original plan, and to the time required for obtaining the signatures of sixty thousand of his countrymen, who desired to be associated with him in the sublime, yet peaceful effort, to advance the cause of human liberty on every soil pressed by the foot, or tilled by the hand of an Irishman.

The address I send you, trusting you will republish it; if on no other ground, as a matter of information to which your many Irish fellow-citizens in Michigan are entitled from the public journals. It is just such an address as I should expect from the clear and comprehensive mind of Mr. O'Connell in such a case.

It was no part of my object, at the outset of this communication, to examine the soundness of the reasoning, by which Bishop Hughes has been led to declare, "that it is the duty of every naturalized Irishman to reject and repudiate the address with indignation." I shall not insist on doing so at this time, characterized, as every one must see it is, by passion and declamation, and fallacious as it could easily be shown to be; but shall content myself with exercising the right, which, as one of the public, but more especially as a maligned abolitionist, I possess, of inquiring how far the Right Reverend gentleman has qualified himself for the post of guardian of the public welfare in the premises.

1st. By *not* being himself an Irish repealer, or connected with the repeal associations in this country.

2d. By having used his influence with his Irish fellow-citizens in this country, to prevent their forming repeal associations; "*to operate on questions of (British) domestic and national policy.*" For if Bishop Hughes is himself a repealer in name—or if he permits himself to be regarded as a repealer—or if he has not rebuked the cause of repeal as it is carried on in this country, (I say this without intending anything for or against the cause of repeal among us,) well may Mr. O'Connell, and Father Mathew, and Dr. Madden, and their sixty thousand warm-hearted associates in the cause of human liberty, reply to his impassioned objurgatories, "Physician, heal thyself."

Respectfully, yours,
JAMES G. BIRNEY.

The following is an extract from the correspondence of Robert Purvis, of Philadelphia, dated London, July 13, 1834. It has new interest in this connection:

I had, at the House of Commons, an introduction to the Hon. Daniel O'Connell. On my being presented to the Irish patriot, as an *American gentleman*, HE DECLINED TAKING MY HAND; but when he understood that I was not only identified with the abolitionists, but with the proscribed and oppressed colored class in the United States, he grasped my hand, and, warmly shaking it, remarked—"Sir, I will never take the hand of an American, nor should any honest man in this country do so, without first knowing his principles in reference to American slavery, and its ally, the American Colonization Society." In reply, I remarked, that it was asserted in America, that he had caused his name to be stricken off the protest against the American Colonization Society. Mark his answer! "He who asserted that, sir, asserted A LIE, to the full extent and meaning of the term. I have heard," he continued, "that much was made of what I said, in relation to the Americans—their slavery and their colonization—but," (turning to my friend, Rev. Mr. Scoble, to whom I was indebted for an introduction,) "I shall express myself more fully and decidedly, in relation to these matters. Get you up a meeting for that purpose, and I will subscribe £5, or more, to defray the expenses." Such, verbatim, was the language of that fearless advocate for universal freedom.

TRIAL BY JURY.

We are glad to find the following article in the New-York Evening Post. The democratic party give us small chance to hold them up as consistent friends of *all* the manifestations of free principles; we wish it were otherwise:

The Constitution of the United States, in article 7 of the amendments, declares "that in suits at common law, where the value in controversy shall exceed the sum of twenty dollars, the right of trial by jury shall be preserved."

This is the language of the Constitution of the United States. Under section 2 of article 3, the Constitution of the United States declares, that the judicial power shall extend to all cases in law and equity arising under this Constitution and the laws of the United States, and to all cases between citizens of the different States. So article 10 of the amendments says, "the powers not delegated to the United States by the Constitution, nor probably by it to the States, are reserved to the States respectively, or to the people." So article 9 of the amendments says, that the enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people. So article 5 of the amendments says, that no person shall be deprived of life, liberty, or property, without due process at law.

This state of things evidently contemplates that the people of the several States shall be deprived of no rights which are guaranteed to them by the State laws and Constitutions. The right of trial by jury is sacred. The article 7th of the Constitution of the State of New-York says, that the trial by jury in all cases in which it has been heretofore used, shall remain inviolate forever, and no new court shall be instituted but such as shall proceed according to the course of the common law, except such courts of equity as the legislature is herein authorized to establish. So section 1st says, that no member of this State shall be disfranchised, or deprived of any of the rights or privileges secured to any citizen thereof, unless by the law of the land or the judgment of his peers.

In this latter section, the word "member" is used in contradistinction to the word "citizen." So it seems the legislature and the people have intended that a person found in this State, under any circumstances, shall have the benefit of our laws. The stranger sojourning here, be his color what it may, black, white, or red, is equally under the protection of our laws with the oldest citizen. There is no more power to seize a stranger than there is to seize a citizen.

The right of trial by jury appertains to the stranger as well as the citizen. The whole jurisprudence of this State is founded upon the idea that citizens, strangers, and sojourners, are to be all treated alike. And we are authorized by the Word of God to insist upon the rule, that strangers within our gates are to be treated with friendship and brotherly kindness. The law is peremptory upon this point. Indeed, the great bulwark of human liberty declares that no man shall be seized, or imprisoned, or exiled, or in any manner destroyed, neither will we condemn, neither will we pass sentence upon him unless by the lawful judgment of his peers, or by the law of the land. This is declared by the American writers to be our birthright and inheritance; and the State of New-York has declared that every fact shall be fixed by a jury; even a matter of a judgment record, taken out of one court and carried into another, under the seal and exemplification of the Supreme Court of the State, is to be tried by a jury. The question to the jury is, whether the record is the record of the court it purports to come from. Just so the law is in regard to the right of trial by jury in this State, in regard to the identity of the individual who is arrested under the charge of being a fugitive from service and slavery in another State. Supposing a man sees fit to come into New-York and swear, in the language of the Constitution of the United States, that our worthy friend, the Mayor of the city, is held to service or labor in the State of Alabama, under the laws thereof; and that the said Mayor has escaped into the State of New-York, where he has had conferred upon him divers honors by the good people of this State and of this city. Now if, in the language of Mr. Justice Story, the Constitution of the United States executes itself, the said Mayor must be taken away to some region in Alabama, there to undergo judicial judgment; or rather no judgment at all, but to endure the laws of being committed to prison as a runaway slave or servant; and then, after being kept in prison sixty or ninety days, he is to be set up at public auction, and sold as a slave for life, or a term of years, on the ground that he cannot pay his prison fees. This is just the law that these gentlemen who call themselves masters from the slaveholding States, apply to the colored people, whom they happen to select out as their victims. The human mind when it departs from the path of rectitude on any subject winds up with entangling itself in just the amount of absurdities which is set forth in the case of the supposed seizure of the Mayor. The very idea of an irresponsible man, without morals, character, house, home or location, habitation or name, coming into the State of New-York, and making an affidavit that any person is held to service or labor in another State, be he white, black or red; and on such an affidavit, reeking as it may be with falsehood, perjury, and every abomination, and on such a proceeding as this, or upon no proceeding at all—that a citizen of this State may be seized, kidnapped, and hurried away from his wife, children, and family, into a distant country, there to be consigned to slavery, or murdered, at the tender mercies of their conspirators, strikes the mind with horror, and it cries out with feelings of indignation, that this is the offspring of sin and death. A law of such a character as this, is the law of barbarians. It is not a law of a people who have declared to the world, that all mankind have certain inalienable rights, amongst which are the rights of liberty, security and happiness. There is no security in such laws as these, or happiness, or liberality under them. Supposing a white man is carried away under this law of seizure, without a trial by jury? it is true that in most of the slaveholding States his color is prima facie a declaration that he is free; but suppose he is unfortunately tinctured with the Indian, New South Wales, or negro blood, he is declared by his color to be prima facie a slave, and must prove his freedom, which he is in no situation to do, while he is locked up in prison. He is first deprived of liberty unjustly, and then prevented by the same law from proving his liberty, because a slave cannot appear in a court of justice; being treated not as a person but as a dead chattel. The system of selling men for prison fees, is one that deserves the detestation of all righteous men. First, commit the greatest outrage upon a man that can be, without murdering and maiming him, lock him up in prison, prevent him from proving his freedom, and then sell him because he has no proof of his freedom—we have grounds to fear that some persons have been seized north of Mason and Dixon's line, and then carried south of it, and treated in this manner by some gambling, disappointed, unprincipled negro catcher, merely to make a raise of a small sum of money, to squander in dissipation, upon the sale of his victim. There is no other way than to try the question by a jury, in the first instance, when the man is seized, and the questions to be tried are: 1st. Is the man complained of, the same individual he is charged to be? 2d. Is he a person that owes labor or service in another State, under the laws thereof, and escaped therefrom? This provision in the act of Congress applies to all persons white, black, and red, and wherever the right of trial by jury is secured to one color, of persons in the State, it is to all others.

We will now proceed to another point, which grows out of this subject matter of our communication. In the first place, it is clear that neither at common law, nor upon any recognized principle by courts of equity, could a person who passed from one sovereign State to another, be followed for service, or delivered up by the State authorities to which he fled. This question is decided by that of Holmes, in Vermont, who committed murder, in Canada. Also, by the Creole case, and various others, that have arisen in Pennsylvania, and Massachusetts. The judicial power of the United States, cannot be carried into effect without an act of Congress made for the purpose, and it is necessary that laws should be passed to enable the several United States Courts to carry their respective jurisdictions into execution. It has always been the practice of Congress to pass laws for carrying into execution the judicial powers of the general government, and until this is done, the courts of the United States, cannot take judicial cognizance of the controversy between an alledged master and servant, or between an owner and a slave. The right of trial by jury is guaranteed in the 7th article of the amendments, when the value in controversy shall exceed the sum of $20. A slave is worth three, four, five hundred to one thousand dollars, or one thousand five hundred dollars, in money, as valued by his master, and is held as property, or a dead chattel, without any recognition of personal rights. Now, the fact whether he is a slave or not, so far as the master is concerned, is a mere question of dollars and cents. The acts of Congress have made no provision to try such a case—the laws of the States are the only ones that have made such provisions. This is not taken away by the Constitution of the United States from the State courts. The idea of the Constitution of the United States executing itself without any law of the national or State governments, is absurd.—Supposing the court of admiralty, under the idea that it was authorized by the Constitution of the United States, to hold itself out as a tribunal in cases of admiralty, and maritime jurisdiction, should proceed to organize itself, indict for offenses, punish crimes and misdemeanors, what would be said of such proceedings by our people? And equally absurd is the idea, that the Constitution of the United States has certain provisions which execute themselves anywhere.

The Pennsylvania case, lately decided by the Supreme Court of the United States, has excited very justly, the alarm and animadversions of every legal mind. Once give the power to a man to seize a fellow-man, and bind him into slavery without responsibility anywhere, and the government of the United States turns the community into one of kidnappers and robbers. A man appears in New-York, seizes a person, and carries him into Maryland, and sells him as a slave or murders him. This man may be indicted and apprehended if he can be found; if not, there is an end of the matter. The law might be applied to Justice Story himself, in his proper person, under the idea that he was a person held to labor or service, in another State, under the Constitution itself, and had escaped therefrom.

If nothing more could have been done in the late Pennsylvania case, when before the Supreme Court of the United States, the Judges of that Court, belonging to the free States, ought to have solemnly protested against such a decision, for their own personal safety.

Selections.

EXTRACT FROM THE TENTH ANNUAL REPORT OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY.

The board of managers would congratulate the society on the completion of the first *decade* since its organization. Although it saddens the humane mind to know that, during this long term, slavery in this country has not only withstood all the vigorous assaults that have been made upon it, but greatly increased the number of its victims; yet it is in the highest degree cheering to know, that a vast amount of *preparatory* work has been performed for the subversion of that dreadful system—that anti-slavery means and influences have continued steadily and rapidly to increase—and that the advocates of immediate and unconditional emancipation have multiplied from a truly insignificant number to a mighty host. If it took Wilberforce and Clarkson, with all the philanthropy and religion which they could rally to the side of bleeding humanity, more than twenty years to make the foreign slave trade an illegal practice,—if it required more than half a century of active and laborious effort to achieve the total overthrow of British West India slavery,—the surprise of every intelligent mind must be, not that American slavery still continues to pollute our soil, but that such astonishing progress has been made towards effecting its downfall. Its existence in this country was almost coeval with that of the first pilgrim settlement. Since the United States become an independent republic, it has received national protection, encouragement, support. Stock is held in it, in all parts of the country. It is an element that pervades and controls every branch of industry,—as decisively in the free as in the slaveholding States. It has obtained such power and mastery, that the religion and politics of the nation are the mere vassals of its will. It has created so loathsome and dreadful a prejudice against all persons of African descent, (particularly all such as are not slaves,) that they are treated as the off-scouring of all things, by common consent. Now, a system which has thus grown with the growth, and strengthened with the strength, of a young and flourishing republic for a period of two hundred years, is not to be crushed, if morally assailed, by a single blow; but by patient toil, unwavering faith, and protracted exertion. Nor is the spirit of caste easily destroyed in any country; and wherever it exists, or in whatever form, it furnishes one of the most serious obstacles which Christianity has to encounter. The Brahminical caste in India is not more haughty or malignant than American prejudice against a sable complexion. The missionaries in India know how extremely difficult, how almost impracticable it is, to induce the natives to become Christians, on account of their dread of losing caste; and all who, in this country, have dared to treat the colored race with respect and courtesy, as members of the great human family, know, from bitter experience, how such conduct is generally regarded. The overthrow of American prejudice, therefore, must necessarily be the work of many years, even under the most favorable circumstances. Being generated and fostered by slavery, not much progress can be made in its extirpation until slavery itself be destroyed.

To those who are ignorant of the philosophy of reform, or who are afraid or unwilling to espouse an unpopular cause, it may seem as if money, time, talent, effort, are expended to very little purpose by the abolitionists. They often tauntingly ask, "What have you done?" as though nothing whatever had been accomplished. They walk by sight—and they see that the slave system is still apparently impregnable. They see, moreover, that, within the last ten years, more than half a million slaves have been added to the capital stock. "And this, ye misguided abolitionists!" they exclaim, "is the measure of your success! Abandon your insane project! Your toil is as hopeless as was that of Sisyphus! Your measures are all wrong—your hopes are all delusive!" When these scoffers observe the friends of emancipation pressing forward, undismayed by opposition, they are amazed at their infatuation; but when they hear them asserting that they are "on the full tide of successful experiment;" that everything is working advantageously for their cause; that they have already given the death-blow to the monster slavery, and that certain victory is near at hand, these blind cavillers are appalled at such audacity, and shocked at such a wanton disregard of truth!

In every great reform, there is a vast amount of *preliminary* toil to be performed, which, though it seems to produce no effect upon the object to be cast down, is really not only all that can, but all that need be done, for the time being, to secure victory. Every gigantic system of crime is surrounded by numerous outposts, which are not easily vanquished; which serve to prolong the conflict, and to prevent a general engagement; and which constitute, in fact, the chief barriers to success. When these have been successively carried, the citadel is conquered without much loss or difficulty.

Perhaps there has never been a reform,—certainly none since the days of Luther,—hemmed in, at its commencement, with more difficulties, or started under more hopeless auspices, or less likely to obtain a strong and rapid growth, than the anti-slavery reform. Slavery, though a local institution, was an omnipotent power. To its omnipresence, the attribute of omnipotence seemed to be very closely allied. It had its spies, its informers, its paid tools, its volunteer friends, interested partisans, its influential patrons, its commercial connections, its family relationships, its political backers, its religious retainers, in all parts of the republic. Whatever sentiment was uttered in opposition to its supremacy, or whatever movement was made for its subversion,—however humble the individual by whom that sentiment might be uttered, or however insignificant the party by whom that movement might be made,—was sure to be noted down, and to bring speedy retribution along with it. It was found to be literally true, in a thousand cases, that a man's foes were they of his own household. He who dared to be, and to avow himself, an abolitionist, made up his mind to lose a respectable position in society, and to be covered with reproachful epithets. Popularity, reputation, influence, property, and even personal safety, were all more than periled by him who lifted up his voice in favor of immediate and universal emancipation. It was a disgusting offense, an enormous crime, to insist upon the equality of the colored man with the white, and to call for the banishment of prejudice. The spirit of slavery was vigilant to detect insubordination, at all hours, in all places, under all guises. Its *espionage* was universal, perfect, frightful. It travelled in all steamboats, sailing packets, railroad cars, and other public conveyances, and carefully marked every one who ventured to question its patriarchal origin. It held almost every printing press under its control. It ruled at every caucus, and decided every election. It had subjugated nearly every pulpit in the land; and priest and politician were alike its servile defenders. On change, its praises were shouted by all voices. All professions, from the highest to the lowest—all trades, from the most lucrative to the least remunerative—were influenced by it. It poisoned the mind of the Maine woodcutter, by the side of the North-eastern boundary—it blinded the vision of the dweller on the granite range of New Hampshire—it palsied the understanding of the sturdy farmer on the Green Mountains of Vermont—it subjugated the spirit of the western emigrant on the very borders of Mexico. This was the terrible power to be grappled with and borne down to the earth!

When a nation is to be reformed, the first thing *in order*, is to arouse it from its slumber of moral death; and when this is accomplished—when the trump of reformation has startled every sleeper, and agitated every bosom, and the people are compelled to listen to unwelcome truth—the reformation may be said to have made a mighty stride onward. But to effect even this one object, much time, much exertion, and no inconsiderable expenditure of means, are necessary.

If, then, the honest inquirer would know whether the abolitionists have made any progress,—and if he would correctly measure their success by the amount of the means and efforts they have put forth,—let him inquire into the condition of the nation when the anti-slavery trump first gave a full and certain sound.

What, then, was that condition?

So far as the free States were concerned, no other interest was felt in the question of slavery, or in the condition of the free colored population, than was manifested in a blind support of the nefarious scheme of African expatriation, under the auspices of the American Colonization Society. The people were in gross darkness and profound apathy, in regard to the facts of slavery, and to the relation which, ecclesiastically, religiously, politically, and constitutionally, they sustained to that system. The idea of getting rid of the objects of their prejudice and cruelty, by transportation to the coast of Africa, was exceedingly agreeable; and clothed as it was with the pretense of a religious concern for the spiritual regeneration of a benighted continent, it served to lull them into a profound slumber. Further than this, they knew nothing, and cared nothing, about their duties and responsibilities as the members of a republic which held in captivity so large a portion of the inhabitants. An anti-slavery sermon was never heard from the pulpit. The press was equally dumb. The entire North lay crouching in fear, under the overshadowing power of slavery—spell-bound, palsied, death-struck.

Behold how great, how wonderful, how universal a change! A small body of men, without influence, without wealth, almost without any means—at first, regarded with contempt, laughed at as fanatics, stigmatized as incendiaries, persecuted as criminals—have galvanized the whole country, and so thoroughly aroused the people to a sense of their perilous condition, that they can never slumber again until the last vestige of slavery be removed, or the exterminating judgments of the Almighty make the United States as Admah and Zeboim. The great task of waking up a nation, "dead in trespasses and sins," in order to make it hear and know the truth, by the reception of which alone it can be saved, has been effectually performed. The sea of agitation is rising higher and higher; the storm of excitement is increasing in power and sublimity; the land is reeling from the earthquake shocks of the conflicting moral elements. The abolition of slavery is the all-pervading subject of conversation, discussion, inquiry, and speculation, from one end of the country to the other. All political, all religious, all legislative bodies, are compelled to give it their serious attention, and to take some kind of action upon it.

If the friends of the anti-slavery enterprise have done nothing else in stirring up this unprecedented national excitement, they have done a work at which all marvel, and which insures the speedy downfall of the slave system. It is, in itself, the first, most important, and longest step toward a great and final victory.

But the nation has not been merely thrown into a state of high excitement. An immense amount of information, respecting the origin, nature, and tendency of slavery, has been spread before the people of the non-slaveholding States, in the shape of tracts, pamphlets, books, newspapers, lecturers, and other forms of publication. Without this information, the national agitation would have quickly subsided, and a fatal relapse been the consequence.—To scatter it broadcast, has required no small amount of money. But let it be remembered that the anti-slavery enterprise was commenced without pecuniary means; and that the first newspaper enlisted in its defense had not a single subscriber, on the issuing of its first number. If, since that period, hundreds of thousands of dollars have been expended in the cause, and abolition intelligence has been diffused in all parts of the land, it furnishes decisive proof that great progress has been made toward the overthrow of slavery.

Another fact, equally important, deserves the serious consideration of those who imagine, or affect to believe, that the abolitionists have made no impression upon the slave system, if they have not positively retarded the progress of emancipation.—*The number of actual slaveholders in the United States, it is believed, does not exceed two hundred and fifty thousand—less than the population of a single northern city.* So small a body could not hold nearly three millions of slaves in bondage, without the physical co-operation of other parts of the country. Upon that co-operation, the southern planters rely; and the withdrawal of it would be equivalent to a proclamation in favor of immediate and universal emancipation. Every intelligent man knows, and every honest man will readily concede, that the moment the overwhelming physical force of the North shall cease to be pledged to the South against slave insurrections, that moment will the slaves be able to recover their lost liberties. The slave system is guarded by Northern bayonets, and the entire strength of the Union exerted to sustain it. The partners in this oppressive and bloody speculation, are the North and the South—with this important difference: the North is the principal, and the South the agent. Hence, the abolitionists have made no direct efforts to abolitionize the South. They have been often taunted, it is true, for not going to the South; and sarcastically commended for their prudence and forecast. But they have cared nothing for the jeers of the ignorant, or the insinuations of the vile. It is not because they have not had the courage to cross Mason and Dixon's line, that they have confined their attention primarily and almost exclusively to the North; but because they have clearly seen, from the commencement of their labors, by whom the slave system is upheld—who is the active partner in the concern—and where repentance and reformation must first take place. Even supposing that they could have safely labored in the South, of what avail would it have been for northern men to have gone thither, and upbraided her for her crimes, while they left the still more guilty North to go unrebuked? Can a stream rise higher than the fountain? Why should we go to the South, if slavery lives only by northern power and patronage? if slaveholding is no bar to Christian communion and fellowship at the North? if prejudice against a colored complexion is more rampant on this than on the other side of the Potomac? if northern divinity and politics are enlisted on the side of the southern task-master? The reproach is unjust, and indicates a mind devoid of common sense, and ignorant of sound philosophy, if not murderous in spirit. If the abolitionists are cowards, who are the brave? If they are not laying the axe at the root of the Upas tree, why do the advocates and supporters of slavery tremble at the sound of their blows? If they are not laboring in the right quarter, in the right way, and in the most successful manner, how shall the fact be accounted for, that the whole body of slave-owners, and their abettors, are furiously hostile to their proceedings; and the whole colored population are warmly enlisted in their favor?

The proposition being demonstrable, that it is solely by the assistance of the North that southern slavery is upheld on the American soil, the question, whether the abolitionists have made any progress and to what extent, toward the accomplishment of their purposes, is to be settled, not exclusively or directly by an appeal to the South, but by comparing the state of things at the North in 1830, in relation to this matter, with that in 1842. Now, if it can be shown that, during that period, a mighty change has taken place in public sentiment, in all the free States, in favor of immediate emancipation; that the anti-slavery movement has been steadily and rapidly growing in majesty and power, so that Church and State are fast becoming influenced by it, to take right action on the subject of slavery; that thousands of societies, embracing persons of all sects and parties, have been organized, expressly to break the slaveholding alliance between the North and the South, and to let the enslaved go free; that anti-slavery presses have been established in nearly every free State; that legislation has, in various instances, come to the rescue of bleeding humanity; that thousands of petitions, signed by hundreds of thousands of persons, have been sent to Congress, praying that no national countenance or support may be given to slavery or the slave trade; that various presbyteries, synods, conferences and churches have branded the act of slaveholding, as a flagrant sin against God, and withdrawn Christian fellowship from those who subject their fellow-creatures to bondage;—if these, and a thousand other facts, equally cheering and decisive, can be shown, (and they are notoriously true,) it follows, as a necessary consequence, that the mighty prop which has so long sustained the slave system, is about to fall, and that the jubilee of enfranchised humanity is not a remote event.

The anti-slavery agitation is increasing daily, and converts to our sacred cause are multiplying in every direction. This is conceded even by the southern press. It is one of those revolutions that never go backward.

From the Emancipator and Free American.

THE UNION.

Recent events concur to make it a question of serious, practical concern to multitudes of conscientious and patriotic minds, whether our Union ought to be regarded as a failure, and whether we ought to aim at its dissolution. This is a question not to be disposed of at a dash; and I have not been in haste to deliver an opinion upon it.

The union of these States is, and ever has been, the object of my warm and devoted attachment.—At the same time, the Union is but a human device, and the grounds of attachment to it may very properly be regarded as a subject of sober and rational inquiry. We may rely upon it, that if we undertake to make it a matter of blind superstition, and to pay it an idolatrous regard, as if our allegiance to the Union were paramount to our allegiance to God; or as if, like slavery, and other idolatries, it were too sacred to be investigated, and must be preserved at any rate, no matter by what sacrifice of our own and our children's liberties, or of national justice and honor, God will treat it as he did the brazen serpent—the glorious and consecrated memorial of one of his own works of deliverance to the people of Israel—when they come to worship it as a god, to put it in His place, to regard it as an end, instead of a memorial and a means, God commanded his servant to grind it to powder in their sight, and scatter it to the winds, calling it Nehushtan, i. e. *vanity*. The only way to save our Union from becoming NEHUSHTAN, is to cherish an attachment for it, enlightened by reason, and controlled by the law of God.

On a rational examination, our attachment to the Union will be found to be based chiefly on two considerations. First, an estimate of its value as a means of public good, or its present and future benefits to us and our posterity. In this view, as now existing, it is worth nothing. It is an injury rather than a benefit. It is beyond a doubt, that the free States would at this moment be greater, richer, stronger, and more glorious, in a union by themselves, than they are now, with slavery draining all the fruits of our industry, making us a byword to the nations, and binding us in worse than colonial vassalage at the foot of the British throne. And, slavery continuing, it will be forever growing worse instead of better. As a mere matter of cold calculation, therefore, a round O expresses more than its value to us—provided it is forever to include slavery as one of its ingredients.

But, secondly, we are warmly attached to the Union, as a Union, on account of the reminiscences of the past and the affections of the present. The southern States are a part of our country; the slaveholders, as well as the slaves, are our countrymen; our fathers and their fathers stood side by side as brethren in the times that tried men's souls; the ties of consanguinity and of personal attachment have grown up freely between the people of the North and of the South, as members of the same family; every glowing emotion of patriotism, in a freeman's bosom, attaches to our *whole* country, and to every part of it. Grant that South Carolina and Georgia were conquered into the Union during the revolution; there were not wanting men among their sons—and daughters—whose sacrifices in the common cause entitle them to a place in the foremost ranks of those who toiled and suffered for our national independence. Grant that Louisiana and Florida were bought into the Union—New Orleans is there, and they are natural portions of our country, and their inhabitants, for the most part, have gone out from the original States. Grant that the present generation of slaveholders in South Carolina have sworn their allegiance and pledged their patriotic devotion to their State, in opposition to the country; the poverty and passion which have goaded them on, create more pity for their folly than indignation at their meanness; for even a wayward brother is not easily cast out of the affections of his family.—Among the great mass of free laboring men at the North, this attachment to the Union, for its own sake, and independently of its cost, or its value, has all the force and all the purity of a generous affection.

Abolitionists have an additional motive for clinging to the Union. By a criminal error of our fathers, in settling their frame of government, and establishing the terms of their permanent union as one people, that union was consummated by the surrender of the rights of one-sixth part of our countrymen, who were left in abject slavery, and totally uncared for by our common government. That protection which every righteous government owes to *all* its subjects, has been wholly denied to the slave portion of the inhabitants of this country.—Not a clause of our Constitution, not a provision on our national statute book, is either designed or calculated for their benefit. And this surrender of their rights and interests was made the basis of the Union itself—*the consideration* of the organic compact established by the convention of 1787.—This was indeed a great wrong—a grievous departure from the avowed object of our revolution. But our fathers did this wrong; and we, having inherited the fruit of their labors in the glorious country we inhabit, have succeeded, also, to the debt which

they contracted to our enslaved countrymen—with its accumulations through sixty years of added injury. We must, therefore, hold on to the Union, as the means of paying that debt. We owe the slaves a *peaceful* restoration of their rights; and the Union furnishes us the only means of paying that debt. Dissolve the Union now, leaving the slave in chains, and he can take care of himself; but our debt remains undischarged, and the curse with which our fathers incumbered our inheritance by consenting to slavery, remains upon us and our children.

Every American abolitionist, therefore, is bound to cherish the Union, as the only means for the peaceful abolition of slavery. Could we, by a dissolution of the Union, become exonerated from the guilt of the past, and from the debt with which the inheritance we receive from our fathers is incumbered, the case would be different. But to an American heart, these considerations seem to be paramount to any gratification or advantage to be hoped from disunion.

Let, then, the cry of DISUNION! be confined to exasperated politicians, who feel, in the disappointment of their selfish plans, like the complaining idolater—"Ye have taken away my gods, and what have I more?" But let abolitionists show a purer honesty, and a more enlarged patriotism, by clinging to the Union, *because* it facilitates our object, of a peaceful emancipation of the slave.

To the slaveholders, also, the Union ought to be especially valuable, for the same reason. Their alternative is between the Union and peaceful emancipation, on the one side, and disunion and forcible emancipation on the other.

It is, however, idle to deny that it is possible for all these grounds of attachment to the Union to be overruled, and that even abolitionists will be constrained by higher considerations to abandon the Union, and with it the hopes of peaceful emancipation. But it will be a dire and a dreaded necessity; and we would throw upon the slaveholders all the labor and all the responsibility of bringing it on.—These ties are already less powerful than were those which bound our fathers in allegiance to the British throne, which in 1774 seemed indissoluble, but in 1775 were dissolved by acclamation. If dissolution is ever to take place, it will probably soon come; and fearful will be the convulsions that attend its consummation. We are certainly on the eve of great changes; and it seems impossible but that either the Union or slavery will give way. God in mercy grant it may be the latter.

From the Liberator.

THE UNION.

Of what value has the Union been to the North? It has subjected her to the lash of the slave driver from the hour it was formed, to the present time. It has taken from her pockets more than a thousand millions of dollars, directly and indirectly, to support slavery. It has placed a ferocious slaveholding oligarchy in both houses of Congress, to stamp the impress of its sovereignty on northern "dough faces," and to control the legislation of the country and the action of government in all cases whatsoever. It has cloven down the sacred right of petition, and put a gag into the mouth of every northern representative. It has made it a high misdemeanor, a capital offense, to remember those in bonds as bound with them. It has created sectional animosities, and led to perpetual discord.—It has made the North responsible at the tribunal of heaven for every heart that has been broken, every intellect quenched, every soul ruined, every victim killed, under the slave driving system at the South.

What is the liberty enjoyed by the citizens of the North? The liberty, if they travel or reside south of Mason and Dixon's line, to be cast into prison on suspicion of being inimical of slavery as was Crandall, in the District of Columbia, and Torrey, at Annapolis? The liberty to be scourged on the bare back by the driver's whip, as was Dresser, at Nashville? The liberty to be tarred and feathered, as was Kendall, in Georgia? The liberty to be hunted for their lives, like wild beasts, as was Hopper, at Savannah? The liberty to be shut up in a penitentiary with felons for fourteen years, as are Thompson, Burr, and Work, in Missouri? The liberty to be shot down, and consigned to an untimely grave, as was Lovejoy, at Alton? The liberty to be hanged by a mob, as was Albe Dean, (a citizen of Connecticut,) in Mississippi? The liberty, if having a colored complexion, of being thrown into jail on suspicion of being fugitive slaves, and sold into slavery to pay their jail fees? True, if they will renounce their manhood, deny their God, swear allegiance to the southern Moloch, give no utterance to free thoughts, curse the abolitionists, maintain the divine origin and patriarchal nature of slavery, discard from their possession every book, pamphlet, tract, newspaper, circular or letter, which contains any reflections upon slaveholding injustice and cruelty, or pleads in favor of immediate emancipation—if they will do all these things, and whatever else the South shall choose to require, then they may travel in safety, and receive extraordinary hospitality, and *enjoy liberty*.

People of the North! this is your condition. The tyranny of the South over you is a million times more frightful than was the oppression of the mother country, which drove your revolutionary sires to take up arms in self-defense. You crouch beneath its shadowing power, and scarcely dare to think or breathe. You feel its blighting influence upon your prosperity, and know that it has taken away your dearest rights; yet you tremble at the sound of the slave driver's whip. Your petitions are treated with contempt, as though you were DOGS or SWINE; and ALL your senators and representatives are gagged on the floor of Congress. It is the Union that has reduced you to this pitiable condition.

People of the North! resolve, as did your fathers, never willingly to wear the yoke of bondage! But do not, as they did, engage in bloody conflict to redress your wrongs; for it is not lawful in the sight of God to do evil that good may come—and all war is forbidden by that gospel which you profess to revere. Let your weapons be of ethereal temper, and a revolution be effected through the majesty of moral power. You can be free without the shedding of blood. Demand the repeal of the Union, or the abolition of slavery—not as A THREAT, but as A MORAL OBLIGATION—as the performance of an imperative duty to clear your garments from pollution, and your souls from blood-guiltiness. This you have a right to do, by the very theory of your government. You are an overwhelming majority of the American population. The majority have no right to do wrong, but they are bound to hearken to the voice of God, and to give heed to the claims of bleeding humanity. Do you ask for human authority? Read the Declaration of Independence! Hear what one of the signers of that declaration, Justice Wilson, says—"Of the right of a *majority* of the whole people to change their government *at will*, there is no doubt. The supreme or sovereign power of society resides in the citizens at large; and they always retain the right of abolishing, altering or amending their Constitution, at *whatever time*, and in *whatever manner*, they deem expedient." Chief Justice Marshall declares that "the people may change the Constitution *whenever* and *however* they please. This is a right, of which no positive institution [not even that of slavery!] can deprive them." Thomas Jefferson declares it to be "not only the right, but the duty of those on the stage of action to change the laws and institutions of government, to keep pace with the progress of knowledge, the light of science, and the melioration of the condition of society."

People of the North! if the South be wholly dependent upon you for protection in prosecuting her bloody enormities, who are the real slaveholders, the real slave traders, the real slave drivers, the real slave plunderers, but YOURSELVES? You cannot extricate yourselves from this position without a repeal of the Union. Talk not of consequences! Consult only duty. Say not that the evils of slavery are light and transient. They are the legitimate fruits of a corrupt tree, and that tree must be cut down, and cast into the consuming fire. The disease is of a radical nature, and can be cured only by a radical remedy. The calamity is not that there are occasional violations of your rights, and popular commotions to uphold slavery, but that slavery is the supreme law of the land, and an integral part of the national compact.

From the Philanthropist.

INSTRUCTIVE STATISTICS.

We have compared the slave States with the free, in population and education. Let us now, in figures, determine the comparative amount of *charity* and *economy* in the two sections.

CHARITY.

Never ending have been the vaunts of the South, about its generosity, its hospitality, its liberal spirit. "Grant all you say about the superior industry and prosperity of the free States," cries the southerner, "but the people are such a *picayune* set." Now, what are facts?

The editor of the Christian Reflector has prepared with care a table, showing the amount of receipts in the American Baptist Foreign Mission treasury, for the years 1838-'39-'40-41; from which it appears, that from the free States, just eighty thousand, two hundred and sixty-two dollars, and sixty-nine cents have been received, more than from the slave States. We subjoin the table.

FREE STATES.

1838	- -	$40,063 98
1839	- -	42,219 80
1840	- -	38,091 98
1841	(to May)	10,341 22
		$130,716 98

SLAVE STATES.

1838	- -	$12,359 69
1839	- -	15,437 61
1840	- -	19,135 40
1841	(to May)	3,621 59
		$50,454 29

Difference in favor of the free States, *eighty thousand, two hundred and sixty-two dollars and sixty-nine cents.*

A single item will show how the South compares with the North, in its liberality to the cause of "American and Foreign Missions." Of the $21,-306 28, acknowledged in the April number of the Missionary Herald, only $369 26 were received from the South! Of this, $150 69 were received from Alexandria, (D. C.) and $69 contributed by six persons in Georgia, with New England names.

In relation to the Bible cause, how is it? In the last annual report of the American Bible Society, is a statement, showing the number of copies of the scriptures sent to the several States, and the moneys received from them respectively. On examination we find, that to the free States have been sent during the year, 100,848 copies, and from them have been received, $86,807; while to the slave States have been sent 25,484, one-fourth as many; and from them have been received, $18,859, about one-fifth as much, as from the free States. The single State of New-York circulated more than twice as many copies, and contributed more than twice as much money, as the whole South. And the Young Men's Bible Society, of Cincinnati, contributed more than the seven States of South Carolina, Georgia, Alabama, Louisiana, Missouri, Kentucky, and Arkansas.

Now, whether this amazing difference between the liberality of the free and slave States be attributed to the extravagance, improvidence, and self-indulgence, or the absolute poverty of the latter, it matters not:—on either supposition, slavery will at once be acknowledged to be the *root* of the evil.—The next time a southern statesman ventures to expatiate on the blessed influence of slavery on the character of the individual and of society, we hope he will not forget these facts.

We have now seen their *charity*—let us test their

ECONOMY.

It will be seen that the public men of the slave States know how to provide for themselves. We may remark, that the interests for the protection of which the slave States must legislate, are not near so complex, and multifarious, as those in the North, so that less time is consumed both by the law-making and executive departments. One might infer from this, that the cost of government in the slave States would be less, but it is just the reverse.

The Tuscaloosa Monitor has compiled a very interesting table, showing the annual cost of the people of each State, of their several departments of government, executive, legislative and judicial. By calculation, we find that the total annual cost of the three departments in all the free States, is $628,962; in all the slave States, $962,946;—or one-third greater, for a population of freemen only one-half as numerous!

Thus it is, that every comparison of the free and slave States, which can be made, turns to the disadvantage of the latter, showing the blighting influence of slavery in every way.

NOBLE SENTIMENTS—AMERICA REBUKES US.

BY GEORGE THOMPSON.

The people of America are fully justified in uttering their loud complaints against our present system. They have just ground for accusation and recrimination. It is with peculiar appropriateness that our friend from America, wearing the complexion of millions who are in bondage, appears before us tonight, and tells us, "If you would emancipate the slave, abolish the corn laws." I welcome the rebukes of America. If we have a free trade in nothing else, let us have one in mutual and wholesome remonstrances. I would that every packet that sets sail from the bay of Boston, or of New-York, or the mouths of the Mississippi, should bear over the billows a solemn protest, and a faithful rebuke, on the subject of our inconsistency and our guilt. The monopolists of freedom in the slave States, may well taunt us with being monopolists of food in our own country; when we cry, "abolish your slavery," they may well cry, "abolish your corn laws." When we send them from Lancashire a memorial, praying for mercy to the slave, they may justly utter the voice of rebuke, and say, "Base hypocrites, keep your remonstrance at home; your cotton smells of blood!" (Loud cheers.) Welcome, then, every voice, every note of warning and recrimination. I trust the time is coming when both systems shall fall; when liberty shall be proclaimed in America; and cheap bread be the portion of our own starving children. Let the cause of food and freedom go together. From this time forth, let the anti-corn law cause and the anti-slavery cause be indissolubly united. (Cheers.) They are both founded in justice; alike, they have respect to the happiness and well-being of millions, and to the honor of the two great nations whose crying abuses they are intended to extirpate. I rejoiced when I heard Mr. Remond give his solemn pledge thus publicly that he would discuss the question of slavery in his own country upon anti-corn law grounds. He returns, therefore, to the land of his birth, as our missionary. Let him lift up his voice boldly, and it is no uninfluential one; and let him tell his countrymen to give us no peace until we have swept away our own domestic abomination. And let him tell his countrymen also, that they shall enjoy no rest, until the abomination which maketh desolate the plains of the South is exterminated, and there breathes not a captive within the limits of their proud republic.

From the New-York American.

GENERAL HAMILTON, OF SOUTH CAROLINA, AND TEXAS.

In answer to some objector who found fault, through the newspapers, with some discouragement thrown out by General Hamilton, in a speech at some public meeting in Georgia, on premature and ill-provided expeditions of volunteers to Texas, this general has put forth a letter, through the Charleston papers, giving his views as to the policy and prospect of Texas, which is peace and the assiduous cultivation of all her resources, until she have acquired strength to "strike a certain and effectual blow at the heart of Mexico."

As regards a union with this country, General Hamilton objects strongly, and for conclusive reasons, to it; and so do we. He says:

"I do not desire to see the cause of Texas weakened in the United States, or in Europe, by an absurd and abortive effort to secure her annexation to this Union. What man, in his senses, can believe, when the Constitution of the United States requires, under the treaty-making power, the concurrence of two-thirds of the States in the confederacy to such a measure, that it can be accomplished? or that the effort in Congress would be attended by any other consequence, than a convulsive agitation throughout this country, of a most painful and portentous character? An agitation, however disastrous to ourselves, yet more prejudicial to Texas? In the meantime, the standing she holds would be impaired, in the estimation of the great powers of Europe, who have recognized her independence, and the admiration so recently entertained for her valor and enterprise, would be turned into contempt for her imbecility and weakness.

"The only probable effect of such an act of fatuity, would be to drive Great Britain into an alliance with Mexico; *for which, I know, she has no natural or desired sympathy whatsoever.*"

In conclusion, General Hamilton holds this language:

"Whilst I regret the undeserved prominence that has been given to my opinions in relation to the present crisis in Texas, yet I cannot but fearlessly avow them; although in opposition to those of my best friends, and perhaps of the public sentiment of the country itself. But what is the use of a firm conviction of what we conscientiously believe to be true, if it is not thus honestly expressed? For the sincerity of my convictions no guaranty can be required. I have a deep stake in the country. Independently of the pecuniary claims which I have on her government, (and which I know will be ultimately discharged with the utmost fidelity and honor,) I have a territorial and active agricultural interest in her soil, the safety of which depends on her security. But what is far more deeply interesting to me, I have staked my reputation with the four principal powers of Europe, that she is not only *de facto* independent, but is capable and worthy of being so."

The close of this is what the French call *grandrose*, and will excite a smile.

Communications.

NEW-YORK YEARLY MEETING OF FRIENDS.

Both branches of the society have had some exciting subjects to dispose of during the last week. A large number of subscribers will expect to be informed, through the columns of the Standard, of the result of the appeal cases, of Isaac T. Hopper and James S. Gibbons, in that division of the society called Hicksite. I give a brief sketch, comprising, as far as I have been able to gather, the substance of the proceedings:

The appellants were notified to be in readiness on the opening of the afternoon session of second day. Isaac T. Hopper was first called in, and at his request, James S. Gibbons was allowed to sit with him. A committee of four persons from each Quarterly meeting composing the Yearly meeting (with the exception of Westbury) was appointed. As they are nine in number, the committe consisted of thirty-six individuals. The apellant objected to three, whom he had reason to believe had prejudged the case against him. The majority of them were strangers, to whom he could not object, knowing nothing of their sentiments. After the appointment was completed, he addressed a few remarks to them, expressing a desire to have an early interview, and that they should scrupulously close their ears to any representations on either side of the case that they were chosen to decide.

James S. Gibbons was then asked, as is the usual practice, whether he still intended to prosecute his appeal; to which he replied, in substance, that he had appealed from the judgment of the Monthly meeting, in condescension to the advice of his friends, and not in accordance with his own feelings. The reasons which influenced his mind at the time, were these: The proceedings in the case to that point, assured him that the contest would be chiefly of a personal character, not involving vital principles. Besides, he did not value his right of membership in the Monthly meeting of New-York; and it seemed idle to contend for it. The reasons why he did not value it, were, that that meeting repudiated the very principles that called the Society of Friends into existence, and especially its great leading principle of gospel freedom—that it trampled upon the rights of conscience, and despised the claims of humanity—rejecting the testimony against slavery, for which the society had long been peculiar. He could not conscientiously maintain a public religious connection with such a body. It would be inconsistent with the discharge of duties which he owed to his fellow-man. He stated, that his first judgment of the course he ought to pursue was unchanged—that after coming so far in the contest, he was able to look back, and in so doing, saw his expectations of its character fully realized—that it had been almost wholly personal, and stimulated by prejudice. If he had had the approval of his own conscience—if he felt it to be a *duty* to go on, he would not be deterred by personal considerations of this nature. But he had no such impressions of duty in the case, and therefore retired, after thus presenting his views directly to the Yearly meeting.

After the parties withdrew, there was some expression of dissatisfaction, that one of them should have been allowed to "defame a portion of the society" in the ears of the Yearly meeting; but the prevalent feeling seemed to be, that it was right to afford him the opportunity of relieving his own mind.

His object was not to "defame" any body, but to state the true position in which he stood, and to leave a serious testimony against the character and proceedings of the Monthly meeting.

The committee in the case of Isaac T. Hopper held repeated sessions, extending through the greater part of the week, affording an opportunity for the interposition of those local influences which were so diligently employed to obtain a decision against him in the Quarterly meeting. He was thus prevented from entering on his defense, until fifth day, when he occupied a single interview of two hours. The decision was rendered on sixth day morning, confirming that of the subordinate meetings. Eighteen of the committee signed the report in favor of confirming, fifteen were opposed to it, and three neutral. I shall probably furnish your readers with something more in detail next week. I can hardly say more at present, than refer to the proceedings in general terms as unjustifiable in the extreme, extending far beyond the merits of the case itself, to the depreciation of the moral character of the appellant. The cause of truth and freedom cannot be injured by such injustice. Reaction will take place, and the right be eventually promoted by the very means that now prevail against it.

It may be well to say, for the information of his numerous friends throughout the society, that Friend Hopper is in nowise cast down by the decision. Never was a more affectionate interest manifested toward him, than during the week of the meeting this year; saving by his enemies, whose efforts to defeat him have been unwearied.

The Orthodox Friends had the subject of slavery before them, as introduced by the reading of the minutes of the meeting for sufferings; from which it appeared that that body were repeatedly exercised on account of the oppression of their fellow-creatures. A great deal of sympathy was felt for them, but "the way did not open" to *do* anything.

A proposition came up from one of the Quarterly meetings, to alter the query in relation to spirituous liquors, so that it should bear against all *intoxicating* drinks. The subject was referred to a large committee, and finally shared the same fate as the anti-slavery concern—*no way opening to move in it.*

Thus both branches of the society repudiate the testimonies of the early Friends, with sturdy zeal. Fire and faggot could not drive those faithful servants of the truth from their duty—it seems as though nothing else could force *modern* Friends up to the point of duty in these excellent concerns. J.

REPORT OF THE COMMITTEE OF FORTY.

The committee appointed to report on the sphere of operations, duties, and amount of funds to be raised and expended by the American Anti-Slavery Society, for the coming year, reported as follows; which was accepted:

"Your committee have carefully examined and maturely considered the relation the American Society sustains to the anti-slavery enterprise, and the important bearing it has upon the progress and success of the cause of freedom in the United States; and they are unanimously of opinion that the organization should be sustained by the confidence and hearty co-operation of every friend of the slave, as one of the most efficient and indispensable instrumentalities to bring about the immediate and entire overthrow of American slavery. In this country, the strength of all moral enterprises is, to a very great extent, graduated by the vigor and activity of their respective national organizations.

There are eight or nine of the free States in which State organizations, based upon the principles of this society, do not exist. In all these States, the great mass of the people are ignorant of our principles and measures, having no other sources of information than the distorted representations of our enemies; while the pecuniary embarrassments of the country, and various important events, combine to produce a state of mind favorable to a candid investigation of the arguments urged by our lecturers, and published in our periodicals. To those may be added very many valued and efficient friends, scattered over the surface of all these States, who would rejoice to co-operate with the committee of the American Anti-Slavery Society, in establishing State auxiliaries, by which the doctrines of this association may be carried into scores of counties, and hundreds of towns, where the voice of an anti-slavery advocate has never yet been heard. Prejudice against our cause has steadily diminished. The principles of our enterprise now only need to be clearly presented, and the honest good sense of the people will embrace them. To accomplish this object, the committee must have funds to sustain at head-quarters a secretary, or general agent, or both, whose duty it shall be to co-operate with the executive board, in procuring agents, collecting funds, and taking cognizance of all circumstances which properly come under the supervision of the National Society.

Your committee, in view of these, and many other considerations which they do not think it necessary to enumerate, advise that a secretary, or general agent, or both, be appointed; and that the society should recommend that fifty thousand dollars be raised the coming year, to be expended by the committee in the employment of agents, and the circulation of publications. Your committee would also recommend that a one hundred dollar subscription be commenced; and that individuals, societies, towns, &c. be earnestly recommended to send in pledges and donations to that amount, without delay. The committee would further recommend that an address be issued, setting forth the importance of sustaining the committee, and appealing to the abolitionists of the whole country to co-operate in raising the above-named sum.

ELLIS GRAY LORING, *Chairman.*
JAMES S. GIBBONS, *Secretary.*"

ISAAC T. HOPPER'S APPEAL.

At the late Yearly meeting held in this city, thirty-six Friends were appointed as a committee. After six sittings, of about two hours each, they were left to deliberate upon the case, as it had been represented to them. After a session of about four hours, a report was made, of which I am told, the following is a copy:

The committee on Isaac T. Hopper's appeal, report, That, after patient deliberation thereon, we find that eighteen of our number are in favor of confirming the judgment of the Quarterly meeting, fifteen for reversing it, and three decline giving judgment in the case.

Upon this report the meeting confirmed the decisions of the subordinate meetings.

A faithful account of the whole proceedings will soon be laid before the public, in pamphlet form; when some disclosures will be made that will excite surprise.

In our appeal from the Monthly to the Quarterly meeting, one objection we made to the decision of the former was, that we had not been treated with by the overseers. To meet this objection, they, some time after, privately got up a document, in which, among other things, they say, in substance, that some considerable time ago, I had been treated with for "grossly reproachful conduct" in relation to Tom Hughes, and John P. Darg, commonly called "the Darg case;" that they would then have taken my case to the meeting, but as I was indicted as an accessary to a larceny, after the fact, they forebore, out of tenderness to me and my family; lest it should prejudice the public mind, and be injurious to me on my trial.

The overseers knew perfectly well, that I courted the strictest investigation in that case, from Darg and the whole company of prosecutors; they also knew perfectly well that I sued Darg for the reward, solely as a means to procure full investigation into the charges. I announced this in the public papers at the time; and stated that I never should take a single cent of the reward, but in case I recovered it, should immediately make it over to some benevolent society. The Darg affair was pending about fifteen months, and was then dismissed without my case being brought to trial. Surely it would not have been out of season for the society to have taken me up then; but so far from that, not a single member of our meeting ever signified to me that he thought I had acted improperly, or in any way deserved censure in relation to that affair.

The document above referred to is called "official." It was read privately, by one of the overseers, to two of the committee appointed by the Quarterly meeting on the appeals; while they were pending; and it was sent to another of the same committee, on the island, and was read to several others, in order to prejudice their minds against the appellants.

Is it possible that men can be found filling the station of overseers in the Society of Friends, who can reconcile such conduct with the principles of justice? This false and slanderous document was read to the committee of the Yearly meeting on my appeal.

When they adjourned, I called upon the mayor and district attorney, who cheerfully gave me the annexed certificate. The former volunteered, without any request on my part, to appear before the committee in person, if necessary, and testify to my integrity in the Darg case. It completely refutes the charge abovementioned.

The committee of the Quarterly meeting appointed to attend the Yearly meeting refused to let me have a copy of the slanderous document; nor would they allow me to take notes from it, for the purpose of replying thereto. They said if it came into my possession, they should see it in print in less than a month. Could I have procured a copy without restriction, they certainly would. Their refusal proves they were ashamed of their own work; as well they might be.

ISAAC T. HOPPER.

MAYOR'S OFFICE, May 26th, 1842.

I hereby certify that I was Recorder of the city of New-York during the trial of the case in relation to Thomas Hughes, the slave of John P. Darg; and also, that in the said trial and investigation I saw nothing in the least militating against the moral character of Mr. Isaac T. Hopper, or that could be considered reproachful. All that he exhibited was a desire to procure the money for the master, and the manumission of the slave.

ROBERT H. MORRIS,
Mayor of the City of New-York.

I fully concur in the above—

J. R. WHITING,
District Attorney, New-York.

May 26th, 1842.

EXTRACT OF A LETTER FROM ENGLAND.

A distinguished literary character in England, writes thus to a friend in this country:

"We think here that Webster's instructions to Everett, about the Creole affair, have placed him in a position about equally mournful and ludicrous. Such a solemn farce is openly laughed at. I pity Mr. Everett. He must see how completely the whole slave question is settled in this country; and every one here knowing his declared abolition opinions, and *all* our law lords having been careful to give their judgment in the house of peers, he has to urge this claim of indemnification. It must be galling to a man so sensitive to ridicule as he is."

EXTRACT FROM BOSTON CORRESPONDENCE.

It will be seen by the following, that the missiles we saw hurled into the steamboat, by the little volunteer mob on the wharf, were not eggs, as we supposed; but a donation in far better taste:

"After receiving the parting benedictions of your fellow-citizens, who assembled on the *slip* to wish us a prosperous voyage, we proceeded on our way rejoicing. And here I cannot but make honorable mention of the improvement which advancing civilization has made in the missile weapons of the sovereign people. *Oranges* are certainly an improvement upon *brick-bats*. Moreover, their friendly consideration of our domestic relations, evinced in such messages as this, accompanying the projectiles: 'Take that to your black wife, d—— you,' —was gratifying in the highest degress. Anne thinks that by next year we shall be pelted with *bouquets*. These salutations over, we steamed it merrily away, congratulating ourselves on the entire prosperity of the annual meeting; which we agreed was, upon the whole, the most satisfactory we had ever attended. This feeling seemed to be universal among the friends, who all appeared exceedingly content with their expedition.

The night was rather rough; from which many of the passengers experienced inconvenience; especially the women. We arrived at Stonington in safety, somewhere about four in the morning. This was something to be grateful for; for the captain insisted upon driving through the fog, though the pilot was at one time very unwilling to proceed.

One of the parting blessings of our well-wishers on the New-York pier was perhaps nearer being accomplished than they thought; viz. 'I hope you will bring up alongside the Lexington, without a cotton bag to save you.' Your faithful friend,

E. QUINCY."

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JUNE 2, 1842.

CHARLES FOLLEN.

This is a name never to be forgotten by any friend of human freedom; to be forever cherished by all who love the beauty of self-sacrifice. In his well-balanced character, it was difficult to say what good quality was most prominent; the groundwork in which they were all inlaid was perfect conscientiousness. His intense love of freedom was in fact but another form of his uncompromising justice. He would have all equally free, because all had a *right* to be so: he would give all human souls an equal chance for development, because it was due to every individual.

He was exceedingly social in his disposition, and prized the good opinion of others beyond most men; but this temptation, which so strongly tries the kindly heart, had no power to make him swerve from the strictest line of truth and justice. No one ever knew him even for an hour, without feeling the presence of a gentle and tender spirit; yet on his open, honest countenance, on every sentiment he uttered, on every act of his life, was openly written,

"This man was never made
To ply and mould himself like wax to others;
It goes against his heart; he *cannot* do it."

For such spirits, there is a perpetual conflict, which the fierce reformer and the amiable worldling are alike unfitted to appreciate. Yet Dr. Follen, above any man we ever knew, was strong in unvarying serenity. Gazing on the admirable likeness which accompanies his biography, we could not forbear writing under it:

"High brows are calm;
Great thoughts are still as stars."

But this penceful equanimity was by no means the result of a temperament naturally unexcitable and quiescent. In his youth, he was remarkable for indomitable strength of will; a most admirable trait of character, when brought under perfect subjection to the voice of conscience, as it was in him. Such a man could not, of course, be a partisan politician; but he was warmly attached to the *principles* of the democratic party. He detested monopolies of all sorts; his wise maxim was to take off restrictions, and leave everything to find its own level. Unlike most, who profess democracy, he was consistent in theory and practice. He was not in love with only one manifestation of human freedom, or with a few, but boldly espoused them all. Such a man was less persecuted in this inconsistent republic than he was by the holy alliance of Europe; but his chance for popularity was about equally small. His youthful imagination had been filled with glorious dreams of this land of freedom; it seemed to him more than a realization of Plato's ideal Atlantis; and through our true example of free and vigorous life, he hoped to see Europe disenthralled and regenerated. I need not say how much he was disappointed to find Americans afraid and ashamed to apply their own principles of government to certain false relations of social life; to find so very little faith in the public mind, that because a principle was true it must needs, therefore, be safe and salutary. From conversations that forced these convictions on his mind, he sometimes returned sad, though never discouraged. The severest thing he ever said on the subject was, "I have hoped so *much* from the influence and example of this country; but I am afraid your freedom is rather a *fact* than a *principle*." For the avowed maxims of our general government, and the constitutions of the States he retained undiminished admiration; and being full of faith and hope, he never ceased to believe that the concealed but disturbing element would be cast out, and this republic stand forth before the world in all the glory of a pure example. This faith he strove to impress in all possible ways—in the prophesy of his utterance, and the earnestness of his actions.

Had he done otherwise, he might have been a more prosperous and a more popular man; as it was, he was never appreciated as he deserved, and his generous spirit was forever straitened by the insufficiency of pecuniary resources. The world, according to its usual custom, made a hewer of wood and drawer of water of the angel it entertained unawares. His moral and intellectual greatness were indeed perceived and reverenced by the few who are gifted with insight; but the undiscriminating many, whose breath forms popularity, seldom recognize wisdom, when clothed in her favorite garb of childlike simplicity.

How sweet to my soul is the remembrance of that serene countenance, the transparent index of his loving and truthful soul! How do I treasure up those liberal thoughts and all-comprehending principles, which ever fell from his lips in gentlest utterance. "I thank my God for every remembrance of him." Even the last terrible scene of his life, on board the blazing Lexington, is pictured in my mind with the impress of lovely character. I always think of him as striving to save others, and speaking strong words of consolation to the last. The waves of ocean have gone over him; and no one knows where lies the "time-garment, that we saw him by;" but the whole of his disinterested life proves the probability that he died as he had lived, striving to help and comfort others.

I never knew but one who approached so near as Charles Follen, to my ideal of what the human character should be. His theories in some respects fell short of the highest standard; but they were conscientiously entertained; and with him there was no discordance between principles and practice. He believed the cause of freedom could be advanced on the bloody battle-field, and that men might destroy each other for the glory of God and the good of their race. We held many arguments on this point; but at last I contented myself with asserting that the angels would one day teach him a wiser and a holier doctrine. I know not whether he now recalls my prophecy; but sure I am it is realized.

From the biography lately published by his heart-stricken widow, we make the following extracts. For obvious reasons, we dwell mainly on his exertions in the anti-slavery cause, and give but a passing glance at other important manifestations of his noble character.

The nice sense of justice which characterized his mature years is illustrated by a curious anecdote of childhood, recorded in a letter from his sister. She says, "Our father was in everything excellent and worthy, except his temper. Charles was his favorite, yet he was sometimes impatient with him. I well remember once, when my father angrily punished him for some fault, the dear boy came up to him, and, extending his hand, said, 'Father, I forgive you.' The anger of his father, as his teacher, seemed to him of more importance than his own fault."

He was but seventeen years old, and had but just entered the university of Giessen, covered with academic honors, when the spirit of freedom, long suppressed by the tyranny of Napoleon, blazed out in Germany. The youth of the universities were the first to catch the fiery contagion; and among them all none was more likely to espouse the cause with ardent energy than Charles Follen. He and his elder brother joined a volunteer corps of riflemen. When they told their father they had enlisted, he replied, "If you had not done so, I should not have acknowledged you as my sons." In fact the national enthusiasm was universal. "Men went to battle for their dearest rights, freely and from choice; they went as men, as citizens, not as hired soldiers. There was a noble, generous enthusiasm, a spirit of self-sacrifice, a religious sense of duty, among the volunteers, which gave a dignity and solemn grandeur to this national struggle for freedom." It was the recollection of this high purpose that made it so difficult for Dr. Follen to renounce war; it had become consecrated in his imagination.

This spirit, carried into the universities, soon excited the distrust and dislike of princes and petty oppressors, who had been willing enough to use it for their own purposes on the battle-field. Charles Follen bent all the energies of his powerful mind to the task of awakening republican sentiments among the youth of his country. The liberty of the individual, of speech, and of the press, found a fearless advocate in him, on all occasions. The strength of his intellect, his untiring energy, and unbending will, never exerted for a selfish purpose, or checked by a selfish fear, made him a formidable enemy to tyrants. He was soon forbidden to lecture, and became a persecuted and proscribed man. When the unblemished excellence of his life and character were urged in extenuation of his dangerous opinions, his enemies answered, "So much the worse; we should like him better if he had a few vices."

To escape perpetual imprisonment, he took refuge in Switzerland; but the jealous eye of the Holy Alliance followed him there; and he was obliged to escape secretly to Havre, and take passage for the United States, as Lafayette had advised him months before. He arrived in this country, January 1825; and in 1830 he was admitted to all the rights and privileges of an American citizen. His affectionate biographer says, "The strong feeling that he manifested upon this occasion was very characteristic of his childlike, earnest nature. He brought me the certificate that he was an American citizen, with a glow of joy in his face, and declared that the naturalized foreigner alone had a right to boast of his citizenship; for with him it was choice. For a long time he had felt unwilling to be called a foreigner.—There was none of the feelings of the foreigner in his heart."

Deep and sincere interest in the welfare of his adopted country, soon drew his attention toward the greatest blot on our national escutcheon, and the greatest hindrance to our national prosperity. The manner in which the subject was first presented to his mind is thus recorded: "One Sunday, in the autumn of 1831, when Dr. Follen returned from preaching in a neighboring town, he told me he had taken up a negro man on the road, and that he found him a very interesting companion. He said it was raining very hard, the man looked infirm, and was walking slowly, as if he could not well stand against the storm. He took him, all dripping wet, into his chaise. The poor man soon began to talk with him about slavery, and told him of Mr. Walker, the author of a very incendiary pamphlet,* which he had sent at his own expense to the South. He said Mr. Walker had died very suddenly, and the colored people thought from appearances that he had been poisoned. His conversation with this poor man excited Dr. Follen's mind powerfully; and not long after this, he visited Mr. Garrison, whose efforts for the slaves he had heard of."

In the words of Samuel J. May, "He found him in a little upper chamber, where was his writing-desk, his types, and his printing press; his parlor by day, his sleeping-room by night; where, known only by a few other faithful spirits, he denied himself all but the bare necessities of life, that he might give himself up, heart and hand, to the despised cause of the negro slave."

"It was during the summer of 1833, that he turned his attention very earnestly to the writings and doings of the anti-slavery society, which had then been in existence only one year. Mrs. Child's Appeal, which we had read while we were at Dr. Channing's, produced a powerful effect upon his mind. Some weeks after we returned to Cambridge, he said, one evening, after he had been meditating some time, 'I am thinking of joining the anti-slavery society; what do you think of it?' 'That you ought to follow the light of your own mind,' I replied; 'why should you hesitate?' 'It is a serious thing to relinquish my worldly prospects altogether.—If I join the anti-slavery society, I shall certainly lose all chance of a permanent place in the college; or perhaps anywhere else. If it were only for myself, I should not be troubled about it; but to involve you and Charles in the evils of real poverty—I shrink from that.' 'You have,' said I, 'sacrificed your country, your home, and all that makes home dear, for the sake of freedom and humanity; do not think we are not worthy and able to make the slight sacrifices we may be called upon to make in this cause.'"

He joined the society; and he did so from a devout sense of duty, and after a solemn and prayerful consideration of every objection to so doing. He knew that there were evils belonging to all associations; he never vindicated nor approved of abusive language in the abolitionists, any more than in their opposers. His nature was as gentle as it was uncompromising; but when a young friend raised this objection to joining the anti-slavery society, he replied, "I did not feel at liberty to stand aloof from a society, whose only object was the abolition of slavery."

At a convention of the American Society, in 1834, Dr. Follen was appointed to draft an Address to the people of the United States. This address was every way worthy of its author; being in fact one of the most admirable documents ever issued from the anti-slavery press. Copies of it were sent to all the members of Congress, and to many distinguished men, particularly at the South. His biographer says: "One copy alone, from this large number, was returned to Dr. Follen, with some insulting words written on the margin; upon the subject of foreigners throwing firebrands, and other stereotyped remarks of the same sort." About this time, a very gross attack was made upon him, in one of the Boston papers; and lest he should not himself know of it, the paper was sent to him, with the offensive paragraph marked for his particular notice. "This cannot touch me," he said, calmly; "it is too vulgar."

At this time, he was employed as a teacher in Harvard University, with the prospect of a permanent professorship. "He received repeated warnings that his interests in the college would be materially injured by his devotion to this hated cause. He was told that anti-slavery would never be tolerated in Harvard University; but he did not feel disposed to desert a cause, which he thought of more importance than all others; and in comparison with which, the interests of any individual were a petty concern. 'The question,' he said, 'is, whether this is my *duty*; what will be the *consequences*, is a secondary matter.' His nature, however, was so hopeful, that he always believed, while he could, that the right would prevail; and he would not relinquish the persuasion that his devotion to the cause of freedom would be forgiven, and that the college would yet retain him in its service. He never allowed his devotion to the anti-slavery cause to interfere with any of

* This remarkable production is from the pen of a colored man, in strong and fiery language; its publication created much excitement at the South, as well it might.

his duties in college; on the contrary, the fear that it might, made him, if possible, more scrupulous than ever in the performance of them all. Of this there is the most ample testimony. He earnestly desired to be a useful servant to the institution. It was true that he often disagreed with some of its other friends in regard to questions relating to the government of the college. He was an advocate for more enlarged freedom in the management of the university, in imitation of those in his native land. He placed great reliance upon the influence of a magnanimous trust in young men; he had faith in the efficacy of an appeal to the higher principles of our nature. He wished to see less outward government in college, and to induce the young men to govern themselves."

The reasons which induced the university to forego his valuable services, were never explained; but his intimate friends remain to this day unchanged in their convictions, that it would have been otherwise had he stifled his honest convictions on the subject of slavery. In thorough and extensive learning, they might have gone far to find his equal; in blameless rectitude of life and purpose, the world did not contain his superior; he was exceedingly beloved by his pupils, and had a remarkable degree of influence over their minds. In all respects, he was admirably calculated to fulfill the duties of a college professor; it was a favorite wish with him, and he relinquished it with great reluctance.

"From the spring of 1835 to that of 1836, the anti-slavery cause experienced some of its greatest trials, and most bitter opposition; this was, of course, not a time for Dr. Follen to desert it. His soul was deeply moved when he heard of the outrages committed by the mob in Boston, against the meeting of the ladies' anti-slavery society, and of that disgraceful act, of dragging Mr. Garrison through the streets by a halter, with the quiet acquiescence, and in the presence of thousands of its citizens. By these outrages, his heart was knit anew to the persecuted cause."

The Boston papers of that period were severe in their hostility to abolition. The Daily Advertiser not only inserted its own quantum of pro-slavery, but so far forgot its title of "the respectable," as to copy from the New-York Courier and Enquirer certain filthy sentences, which the grossly vulgar alone could mistake for wit. Because Harriet Martineau had accepted an invitation to attend an anti-slavery meeting, she was accused of being "in search of a nigger husband;" and the supposition was accompanied with advice altogether worthy of the polluted source whence it came. Dr. Follen's conscientious love of freedom was only equalled by the childlike purity of his sentiments and conversation; such a production of course appeared to him disgusting and contemptible. As soon as he had read it, he sent the following note to the editor:

TO MR. HALE.

Sir—I have read, in the Daily Advertiser of this day, the editorial comment on Miss H. Martineau, followed by an article from the New-York Courier and Enquirer, which is introduced to the readers of the Advertiser, as containing the remarks of an intelligent cotemporary, on that lady. I do not remember having met with an article more lame in logic, more indecent in sentiment, and more unfair and ungentlemanly in its application.—I conclude from this, that the paper is no longer under your direction, and that it has ceased to be the organ of the well-educated portion of the community. It is my wish, therefore, that the Daily Advertiser may not be sent to me any more. Trusting that you have no part whatever in the article which has disgraced and degraded it, I have, &c. CHARLES FOLLEN.

At the annual meeting of the Massachusetts Anti-Slavery Society, in 1836, he offered the following resolution, which he sustained by an excellent speech of some length: "Resolved, That we consider the anti-slavery cause as the cause of philanthropy; with regard to which, all human beings, white men and colored men, citizens and foreigners, men and women, have the same duties and the same rights." This resolution fairly launched what is called the "woman question," which afterward became an apple of discord; it, however, gave no uneasiness at the time. Dr. Follen had no thought of introducing an "extraneous topic;" it was the habit of his large and liberal mind to approach any subject in the light of broad and comprehensive principles.

Not long after, Governor Everett, in his inaugural address, censured the abolitionists, and referred to the opinion of the Attorney General, that they rendered themselves liable to indictment at common law. Southern legislatures had likewise requested Massachusetts to enact laws, making it penal to form anti-slavery societies, or to publish such sentiments as were contained in their periodicals. The subject was referred to a committee of five, of which George Lunt was chairman.—The friends of anti-slavery deemed it necessary to appoint a committee to confer with the committee of the House, on this important subject. Dr. Follen was put on this committee. They had a hearing at the State House, which will never be forgotten by those who heard it. Old men will repeat it to their grandsons, as an epoch in the history of human freedom. The chairman, Mr. Lunt, was insolent and overbearing, to such a degree that he disgusted even many of his pro-slavery hearers. The anti-slavery committee acquitted themselves in most heroic style; and none more so than Dr. Follen. Indignant, yet respectful, earnest, yet calm, and as resolute for the right, as when he resisted the tyranny of the allied sovereigns of Europe. Efforts to silence him were again and again repeated; but he uttered his manly testimony in the teeth of violent opposition, claiming it as a right, and refusing to receive permission as a favor. His biographer says, "There were some of my friends, who thought that I should feel very badly at seeing my husband one of this little company of insulted men; but as he stood there battling for freedom of speech, in this free land, surrounded by the rich, the powerful, and the favorites of the world, and condemned by them all for it, I would not have had him exchange positions with any one of them. The unruffled calmness of his soul took possession of mine; and I felt, as he did, that what had passed that day would yet be felt throughout the Union."

After various changes in his prospects, Dr. Follen was invited to become the pastor of an Unitarian church, in New-York. It was signified to him that it would be greatly to his advantage to dissolve his connection with the anti-slavery societies; but he was not the man to renounce an unpopular truth for the sake of wordly advancement, or personal ease. That there might be no room for future misunderstanding, he preached a sermon in which he distinctly included the anti-slavery society among the benevolent associations that had claims on a Christian minister. For a time, his ministry seemed to be perfectly satisfactory. The first visible token of disaffection was in consequence of his introducing an allusion to slavery, in a thanksgiving discourse. He said to his wife, "I fear it may so displease the people, that they will not settle me; and I do wish to remain here; but I must speak my honest mind, and take the consequences. What do you think?" She replied, "That you ought to do just as you have said; you must speak your honest mind."

When he came to the anti-slavery allusion in his sermon, two gentlemen left the church in anger, and many evinced displeasure. As they returned home, his wife said to him, that she was certain what he had said would never be forgiven by some people. He replied, "I hope better things; but I could not do otherwise; I should despise myself if I had."

This conscientious adherence to his own convictions of duty, gave rise to divisions in his parish, which finally resulted in a resignation of the pastoral office. He felt the disappointment keenly. But his noble-minded wife replied, "This is not failure; this is what we both expected. Others prefer bonds, you prefer freedom; and we must be willing to pay the penalty annexed to the choice." "True," he replied, "and so we are. If you care nothing about it, neither do I."

We have not time to follow this great and good man through the whole of his upright and consistent course. The poor blessed him, for he ministered to them with a father's kindness; his social and domestic circle rejoiced in his presence, as in the genial sunshine of the sweet spring hours; and even those who disliked his opinions, could find in *him* nothing to dispraise. Through many trials and discouragements, he remained faithful to the end. One of the very last acts of his life, before he went to New-York, never to return, was to invite Mr. Garrison to deliver a lecture on slavery at Lexington, where he was then about to be settled in the ministry.

The life and writings of Dr. Follen have been lately published by his widow, in five volumes; theological, literrary, and miscellaneous; the biography is accompanied by an excellent engraved likeness. It is a noble monument to his memory, intended mainly as a record of his virtues and his trials, as an example for his only son. We could have wished that it had been given in a more condensed form. The minutest particulars are indeed interesting to those who knew and loved him; but they will, in a measure, prevent his influence from reaching the popular mind.

Mrs. Follen deserves the thanks of abolitionists, especially, for the manner in which she has executed this work. Surrounded by social influences which might well have tempted even a brave spirit into the smooth paths of worldly favor, she never failed to encourage her conscientious husband in the fearless discharge of unpopular duty; and in this biography, she has given the anti-slavery utterance of his lips and life, all the prominence that truth required. His spirit smiles upon her.—L. M. C.

CONSISTENCY.

Mr. Cooper, of Georgia, a slaveholding member of Congress, and one of the most bitter opposers of free discussion, the moment it glances toward the "peculiar institution," is said to be a *Methodist preacher*, a disciple of that Wesley, who said, "Menstealers! the worst of all thieves; in comparison of whom highway robbers and house-breakers are innocent; and men *buyers* are exactly on a level with men *stealers*."

The venerable and excellent Wesley never loved sect so well as he loved truth; but were he alive now, and were it otherwise with him in that respect, how would he blush for the sect which he established with such unprecedented sacrifice and toil! The Methodist church in this country numbers hundreds of preachers in a position similar to that of Mr. Cooper.

When we visited the State prison in Philadelphia, some years ago, there was confined within its walls a Methodist minister convicted of stealing a horse to go and preach. Men smiled at this, as a monstrous absurdity in morals; but we would ask the consistent Christian why that poor fellow should be imprisoned, while Cooper, of Georgia, walks at large?

Timothy, in the first chapter of his first epistle, says, 'The law is for the ungodly and for sinners; for murderers of fathers and murderers of mothers; for menstealers," &c. According to this, and Wesley's commentary thereon, he who steals a man is more guilty than he who steals a horse. Yet one is sent to prison, while the other is elected to Congress, and accepted as a preacher of the gospel. Assuredly the things called churches, at the present day, are an odd jumble of contradictory elements.

DISOWNMENT.

There is something almost comic in the absurdity of a set of men, who have widely departed from the principles of a religious society, undertaking to disown members for adhering to those principles. The Monthly meeting of Quakers in New-York have taken a step, which virtually excommunicates several hundred members, who are the very salt of the society. In a spiritual sense, his is like the town's poor agreeing to disown the town.

Do they suppose it is in *their* power to cast Isaac T. Hopper out of the Society of Friends? Nay, verily. No individual can ever be cast out of a church, except by his own act. So long as his attachment to the principles of any church or society remain unchanged, and his practice conform thereto, he is *of* the society, all edicts and votes to the contrary, notwithstanding. Elders and meetings may themselves secede from the foundation principles of a religious society, and then vote that others have seceded; but what of that? The pro-slavery mob at Utica passed a resolution that they were "respectable;" did that make them so?

Isaac T. Hopper is still emphatically of that society, the principles of which he has loved and labored for, from his youth upward.

HORTICULTURAL PHENOMENA.

A Baltimore paper speaks of a gentleman in that city who has a rose-bush that bears twin-roses side by side, one pure white, the other deep red. This is not so remarkable as a rose-bush in the vicinity of Boston. A large and very healthy barberry bush stood in the midst of a piece of ground, which a gentleman had appropriated to a flower-garden. The gardener, unwilling to lose such a vigorous growth, and being minded to try an experiment, cut it off, not far above the root, and grafted a slip of white rose into it. It grew rapidly, and became a thriving bush; and what was very singular, though leaves and flowers remained in shape like a rose, the color changed from white to that delicate straw-color, which characterizes the barberry-blossom. The arrangement of the bush, too, changed its character; the branches, instead of shooting out straight, like a rose, assumed the drooping, curving line of the barberry.

This is the only instance we ever heard of, where the graft took its character from the stock. Those acquainted with agriculture will consider it a very remarkable phenomenon.

LETTERS FROM NEW-YORK.—No. 26.

You seem very curious to learn what I think of recent phenomena in animal magnetism, or mesmerism, which you have described to me. They have probably impressed your mind more than my own; because I was ten years ago convinced that animal magnetism was destined to produce great changes in the science of medicine, and in the whole philosophy of spirit and matter. The reports of French physicians, guarded as they were on every side by the scepticism that characterizes their profession and their country, contained amply enough to convince me that animal magnetism was not a nine-days' wonder. That there has been a great deal of trickery, collusion and imposture, in connection with this subject, is obvious enough; its very nature renders it peculiarly liable to this; whatsoever relates to spiritual existence, cannot be tested or explained by the laws of matter; and therefore becomes at once a powerful temptation to deception. For this reason, I have taken too little interest in public exhibitions of animal magnetism ever to attend one; I should always observe them with distrust.

But it appears to *me* that nothing can be more unphilosophic, than the ridicule attached to a belief in mesmerism. Phenomena of the most extraordinary character have occurred, proved by a cloud of witnesses. If these things have really happened, (as thousands of intelligent and rational people testify,) why then they are governed by laws as fixed and certain as the laws that govern matter. We call them miracles, simply because we do not understand the causes that produce them; and what *do* we fully understand? Our knowledge is exceedingly imperfect, even with regard to the laws of matter; though the world has had the experience of several thousand years to help its investigations. We cannot see that the majestic oak lies folded up in the acorn; still less can we tell how it got there. We have observed that a piece of wood decays in the damp ground, while a nut generates and becomes a tree; and we say it is because there is a principle of vitality in the nut, which is not in the wood; but explain, if you can, what *is* a principle of vitality? and how *came* it in the acorn?

Those who reject the supernatural, claim to be the only philosophers, in these days; when, as Peter Parley says, "every little child knows all about the rainbow." Satisfied with the tangible inclosures of their own penfold, these are not aware that whosoever *did* know *all* about the rainbow, would know enough to make a world. *Super*natural simply means *above* the natural; between the laws that govern the higher and the lower, there is doubtless the most perfect harmony; which we should perceive and understand, if we had the enlarged faculties of angels.

There is something exceedingly arrogant and short-sighted in the pretensions of those who ridicule everything not capable of being proved to the senses. They are like a man who holds a penny close to his eye, and then denies that there is a glorious firmament of stars, because *he* cannot see them. Carlyle gives the following sharp rebuke to this annoying class of thinkers:—"Thou wilt have no mystery and mysticism? Wilt walk through the world by the sunshine of what thou callest logic? Thou wilt *explain* all, *account* for all, or believe nothing of it? Nay, thou wilt even attempt laughter?"

"Whoso recognizes the unfathomable, all-pervading domain of mystery, which is everywhere under our feet and among our hands; to whom the universe is an *oracle* and a *temple*, as well as *kitchen* and *cattle-stall*—he shall be called a mystic, and delirious? To him thou, with sniffing charity, wilt protrusively proffer thy hand-lamp, and shriek, as one injured, when he kicks his foot through it? Poor devil! Doth not thy cow calve?—Doth not thy bull gender? Thou thyself, wert thou not *born*? Wilt thou not *die*? Explain me all *this*—or do one of two things: retire into private places with thy foolish cackle; or, what were better, give it up; and weep not that the reign of wonder is done, and God's world all disembellished and prosaic, but that thou thyself art hitherto a sand-blind, blant."

But if there be any truth in the wonders of animal magnetism, why has not the world heard of them before? asks the inquirer. The world *did* hear of them, centuries ago; and from time to time, they have reappeared, and arrested local and temporary attention; but not being understood, and not being conveyed to the human mind through the medium of religious belief, they were soon rejected as fabulous stories, or idle superstitions; no one thought of examining them, as phenomena governed by laws that regulate the universe.

It is recorded that when the plague raged in Athens, in the days of Plato, many recovered from it with a total oblivion of all *outward* things; they seemed to themselves to be living among other scenes, which were as real to them, as the material world was to others. The wisdom of angels, perchance, perceived it to be far *more* real.

Ancient history records that a learned Persian Magus, who resided among the mountains that overlooked Tauces, recovered from the plague with a perpetual oblivion of all outward forms, while he often had knowledge of the thoughts passing in the minds of those around him. If an unknown scroll were placed before him, he would read it, though a brazen shield were interposed between him and the parchment; and if figures were drawn on the water, he at once recognized the forms, of which no visible trace remained.

In Taylor's Plato, mention is made of one Clearchus, who related an experiment tried in the presence of Aristotle and his disciples, at the Lyceum. He declares that a man, by means of moving a wand up and down, over the body of a lad, "led the soul out of it," and left the form perfectly rigid and senseless: when he afterward led the soul back, it told, with wonderful accuracy, all that had been said and done.

This reminds me of a singular circumstance which happened to a venerable friend of mine. I had it from her own lips. She was taken suddenly ill one day, and swooned. To all appearance, she was entirely lifeless; insomuch that her friends feared she was really dead.—A physician was sent for, and a variety of experiments tried, before there were any symptoms of returning animation. She herself was merely aware of a dizzy and peculiar sensation, and then she found herself standing by her own lifeless body, watching all their efforts to resuscitate it. It seemed to her strange, and she was confused to know whether she were in that body, or out of it. In the meantime, her anxious friends could not make the slightest impression on the rigid form, either by sight, hearing, touch, taste, or smell; it was to all appearance dead. The five outward gates of entrance to the soul were shut and barred. Yet when the body revived, she told everything that had been done in the room, every word that had been said, and the very expression of their countenances. The soul had stood by all the while, and observed what was done to the body. How did it see when the eyes were closed, like a corpse? Answer that, before you disbelieve a thing because you cannot understand it. Could I comprehend how the simplest violet came into existence, I too would urge that plea. The child of four years might as well deny that the planets move round the sun, because its infant mind cannot receive the explanation, as for you and I to ridicule arcana of the soul's connection with the body, because we cannot comprehend them, in this imperfect state of existence. Beings so ignorant, should be more humble and reverential; this frame of mind has no affinity whatever with the greedy superstition that is eager to believe everything merely *because* it is wonderful.

It is deemed incredible that people in magnetic sleep can describe objects at a distance, and scenes which they never looked upon while waking; yet nobody doubts the common form of somnambulism, called sleep-walking.—You may singe the eye-lashes of a sleep-waker with a candle, and he will perceive neither you nor the light; his eyes have no expression; they are like those of a corpse. Yet he will walk out in the dense darkness, avoiding chairs, tables, and all other obstructions; he will tread the ridge-pole of a roof, far more securely than he could in a natural state, at mid-day; he will harness horses, pack wood, make shoes, &c. all in the darkness of midnight. Can you tell me with what *eyes* he sees to do these things? and what *light* directs him? If you cannot, be humble enough to acknowlege that God governs the universe by many laws incomprehensible to you; and be wise enough to conclude that these phenomena are not deviations from the divine order of things, but occasional manifestations of principles always at work in the great scale of being, made visible at times, by causes as yet undiscovered, and unrevealed.

Allowing very largely for falsehood, trickery, superstitious fear, and stimulated imagination, I still believe most fully that many things now rejected as foolish superstitions, will hereafter take their appropriate place in a new science of spiritual philosophy. From the progress of animal magnetism, there may perhaps be evolved much that will throw light upon old stories of oracles, witchcraft, and second sight. A large portion of these stories are, very likely, falsehoods, fabricated for the most selfish and mischievous purposes; others may be an honest record of things as they actually seemed to the narrator. Those which are true, assuredly have a *cause*; and are miraculous only as our whole being is miraculous. Is not *life* itself the highest miracle? Everybody can tell you what it *does*, but where is the wise man who can explain what it *is*? *When* did the infant receive that mysterious gift? *Whence* did it come? *Whither* does it go, when it leaves the body?

Scottish legends abound with instances of second-sight, oftentimes supported by a formidable array of evidence; but I have never met with but one individual who was the subject of such a story.

She was a woman of plain, practical sense, very unimaginative, intelligent, extremely well-informed, and as truthful as the sun. I tell the story as she told it to me. One of her relatives was seized with rapid consumption. He had for some weeks been perfectly resigned to die; but one morning, when she called upon him, she found his eyes brilliant, his cheeks flushed with an unnatural bloom, and his mind full of belief that he should recover health. He talked eagerly of voyages he would take, and of the renovating influence of warmer climes. She listened to him with sadness; for she was well acquainted with his treacherous disease, and in all these things she saw symptoms of approaching death. She said this to her mother and sisters, when she returned home. In the afternoon of the same day, as she sat sewing in the usual family circle, she accidentally looked up—and gave a sudden start, which immediately attracted attention and inquiry. She replied, "Don't you see cousin ——?"

They thought she had been dreaming; but she said, "I certainly am not asleep. It is strange you do not see him; he is there." The next thought was that she was seized with sudden insanity; but she assured them that she never was more rational in her life: that she could not account for the circumstance, any more than they could; but her cousin certainly was there, and looking at her with a very pleasant countenance. Her mother tried to turn it off as a delusion; but nevertheless, she was so much impressed by it, that she looked at her watch, and immediately sent to inquire how the invalid did. The messenger returned with news that he was dead, and had died at that moment.

My friend told me that at first she saw only the bust; but gradually the whole form became visible, as if some impereeptible cloud, or veil, had slowly rolled away; the invisible veil again rose, till only the bust remained; and then that vanished.

She said the vision did not terrify her at the time; it simply perplexed her, as a thing incomprehensible.—Why *she* saw it, she could explain no better than why her mother and sisters did *not* see it. She simply told it to me just as it appeared to her; as distinct and real as any other individual in the room.

Man would not be afraid to see spirits, if he were better acquainted with his own spirit. It is because we live so entirely in the body, that we are startled at a revelation of the soul.

Animal magnetism will come out from all the shams and quackery that have made it ridiculous, and will yet be acknowledged as an important aid to science, an additional proof of the immortality of the soul, and a means, in the hands of Divine Providence, to arrest the progress of materialism.

For myself, I am deeply thankful for *any* agency, that even momentarily blows aside the thick veil between the finite and the infinite, and gives me ever so hurried and imperfect a glimpse of realities that lie beyond this valley of shadows.—L. M. C.

ARRIVAL.—Abolitionists will be glad to hear that our highly-esteemed friend, Isaac Winslow, has arrived from France, in the ship Argo. General Cass and his family were passengers, and fourteen French Catholic priests.

[COMMUNICATED.]

A general meeting of the New-York Association of Friends for the relief of those held in slavery, and the improvement of the free people of color, was held in this city, on the evenings of the 24th and 26th ult. in the Asbury meeting-house, (for colored people,) Elizabeth street. The meeting, although not large, was of the most satisfactory character. It was found necessary to make an addition to their Constitution; and the following article was unanimously added. It needs no comment:

ARTICLE 6th. Disunion from the Society of Friends, growing out of the faithful observance of its testimony against slavery, shall not be considered a disqualification for membership in this association. M.

Anti-Slavery Items.

BAD PAYMASTERS.—We have mentioned that a paper called the Anti-Abolitionist, had been started in Cincinnati, in the service of the slaveholders. We copy from it the following paragraph:

We sent the Anti-Abolitionist up to No. 14, to some 400 southern subscribers, who have neglected to forward the amount of their subscriptions, as we notified them to do in numbers previous; and having cut them from our list, it is to us a loss of $200. The South has *promised* to us greatly, but as yet *performed* but little.

Was the editor ignorant of the fact, that southerners are not in the habit of paying their laborers? He may consider himself lucky if, after working a term of years for nothing, he is allowed to buy the future use of his own time for a handsome consideration.

ANTI-SLAVERY IN TENNESSEE.—The following resolutions were passed at a large meeting held at Ramsboro, for the purpose of taking into consideration the propriety of abolishing slavery in East Tennessee.

The meeting was called to order by the appointment of Richard Chester to preside, and Jefferson Kinney, secretary.

The chairman addressed the meeting for some 35 minutes on the all-absorbing subject of anti-slavery in the United States, and particularly in East Tennessee. He then submitted the following resolutions, which had been drawn up by some friends previous to the meeting, *all of which were* UNANIMOUSLY ADOPTED:

Resolved, That this society shall be called, the GERARD VALLEY ANTI-SLAVERY SOCIETY.

Resolved, That in no instance will we encourage slavery, nor will we encourage any man in business who is himself a slaveholder.

Resolved, That we believe slaveholding to be a sin, and ought to be abolished forthwith.

Resolved, That we believe it to be the duty of every Christian, to use all proper efforts to remove the sin of slaveholding from our beloved country; and to extend the *hand of fellowship* to the slaveholder is to justify *manstealing* and other ABOMINABLE crimes.

WORK, BURR, AND THOMPSON.—We have received a pamphlet containing a "Narrative of Facts," respecting the arrest and imprisonment of these young men. It was prepared by a committee, of whom Rev. Wm. Beardsley was chairman. It more than sustains what has heretofore been said of the cruel abuse heaped upon them. They were fastened to a heavy chain, sixteen feet long, one end of which was attached to the wall. They were watched by a guard who were gamblers, profane, and licentious. Bail was refused them, though a man confined for murder was bailed out. Their friends were not allowed to see them, or send them any comforts. They were refused paper to communicate with them. In short, there appeared to be a settled determination to abuse and convict them. The jury who tried them, frankly admitted that they were prejudiced against them, and instead of standing to guard the law on one hand, and the prisoners on the other, they but yielded to the popular sentiment, and violated both law and the rights of the prisoners.

The diary kept by the young men on the margin of newspapers, &c. exhibits the very best spirit, and shows that, however much they mistook the path of duty in the first instance, they had none but good wishes towards all, and were far enough from deserving such treatment at the hands of the people of Missouri.—*Oberlin Evangelist.*

THEY CAN'T TAKE CARE OF THEMSELVES.—A young man left here last summer as a missionary to the Indians. The following is extracted from a letter recently received from him. We commend it to the attention of all who think the slaves cannot take care of themselves.

"The man who engaged to carry us to Dwight, is colored. He was born in Virginia. His name is Silas Jones. He has been owned by five masters, the last of whom was Mr. Baker, of this place, (Little Rock.) At the age of thirty-six, he purchased himself on the following terms. Seven hundred dollars for himself, and twenty dollars per month, until that was paid. He paid the price in *one year and a half*. He has since bought his wife, for five hundred and fifty dollars—is now forty-two years of age, and worth probably four thousand dollars. The above facts I had from his own mouth, and also from a white gentleman, who said the man's master had stated the same things to him. Mr. Jones has accumulated most of his property by keeping a shoe-shop, and his wife a cake-shop. He is said by the citizens to be an excellent man. He preaches the gospel to his colored brethren."—*Little Rock, Ark.*

AFRICAN SLAVE TRADE.—The Malta Times, contains a circular by Mr. Warrington, the British consul at Tripoli, addressed to the different chiefs of the interior, and northern coast of Africa, representing to them the folly as well as cruelty of the slave trade, and advising them to substitute for it an active trade in the natural resources of Africa, such as gold dust ivory, ostrich feathers, gum, skins, indigo, &c. This circular has been translated into Arabic and profusely distributed.

A WISE EXPOSITOR.—Dr. Cartright, of Natchez, is publishing a series of letters on the origin, nature, and appropriate sphere of the black race. According to his theory, which pretends to be drawn from the Old Testament, the negro was created to be a "servant of servants," and we SIN against the will of God, when we endeavor to make him anything else!!

ELDER PAUL.—The writings, addresses, &c. of Elder Paul, the colored clergyman who married in England, are to be published with a biography by his widow.

The work will be comprised in about 250 pages duodecimo, illustrated with engravings. Price to subscribers 75 cents single, $6 50 per dozen—bound neatly in muslin. The work is put low to bring it within the reach of Mr. Paul's friends generally. About one hundred copies are subscribed for in Albany, and a number in other places.

The work will go to press as soon as a sufficient number of subscribers shall be received.

☞ A liberal discount will be made to those who purchase not less than fifty. ABEL BROWN *Publisher.*

Albany, May, 18th, 1842.

"UNIVERSAL SUFFRAGE."—The sincerity, and consistency of the Rhode Island demagogues, who are so clamorous for revolution, are well manifested by their regard for the "rights" of the colored population of that State. Although they profess to be willing to shed their blood for "universal suffrage," it should be particularly noticed, that their own constitution, the pet bantling which they wish to establish by force, *denies the right of suffrage to colored persons!* Under it, no colored man, however respectable, intelligent, well educated and wealthy, is permitted to vote! Is it not plain, then, that these men are not quite so much in favor of "the largest liberty" as they pretend?—*Salem Register.*

A BONE FOR SOUTHERN STATESMEN TO PICK.—Let the South be on her guard; see what dangerous doctrines are broached by the Ohio Free Press:

The whigs say that the people of Rhode Island have no reason to complain of their old charter, because under it *they have been governed well.* We do not inquire whether the people have been governed well or not. Are they permitted to govern *themselves* is the question. *If their existing institutions deprive them of this power it is their duty to* ASSUME *it.* The right of self-government was the hinge on which the revolution of '76 turned, and it is the birth-right of the majority of the people of each of the United States.

GOVERNOR SEWARD.—The following letter from Governor Seward, was sent in reply to a series of resolutions tendered him by the Rochester Anti-Slavery Convention, approving his course in reference to the Virginia controversy.—*Monroe Democrat.*

ALBANY, April 15, 1842.

GENTLEMEN—My engagements have not permitted an earlier acknowledgment of your communication of the 5th of March last, in which you have made known to me the favorable sentiments of an anti-slavery convention, recently held in Rochester, concerning the grounds maintained by the executive department, in the controversy which has occurred between this State, and Virginia and South Carolina.

The verdict between New-York and her sister States, is to be rendered by a future generation, when the present combinations, interests, excitements and prejudices shall have ceased. Hoping, with much confidence, that time will show that the principles which have been defended, will ultimately be found as compatible with the right construction of the Constitution, and as conducive to the harmony of the States, as they are humane, and in accordance with the principle of natural justice, I cannot but be grateful for every evidence of their approval by my fellow-citizens.

Accept assurances of the respect and esteem with which I remain, your fellow citizen,

WM. H. SEWARD.

Died.

In this city, on the 30th inst. MATTHEW TELFER, in the 47th year of his age.

When the rich and great are summoned by death, although they may have acquired their wealth and their greatness by oppressing the poor and needy, or by overreaching their less fortunate neighbors in speculation, and trickery in trade, we often see the most fulsome eulogiums, extolling them for virtues which they never possessed; while the demise of the honest, poor man, is often passed by with but little notice. These reflections have been produced in contemplating the death of the individual above named. He was industrious in his business, economical in his habits, kind and affectionate to his family, and to all with whom he had intercourse. May his children duly estimate his example, and follow him, as he followed Christ.

TREASURER'S RECEIPTS

For the week ending 5th month, (May) 31st.

For the Standard—The following persons have each paid $2, viz: David Sowle, John Townsend Hallock, Milton, Ulster co. N. Y.; Thomas Rogers, Port Leyden, Lewis co. N. Y.; Henry J. Powell, Chatham, Columbia co. N. Y.; Margaret M. Hyatt, Hudson, N. Y.; Jacob Willets, Washington, Duchess co. N. Y.; H. De Clereq, Cazenovia, N. Y.; Mary M. Peckham, Easton, Washington co. N. Y.; John Foster, Charleston, R. I.; James Boyd, Winchester, Ct.; Dea. E. Whitney, Springfield, Vt.; Abby J. Sutton, Pine's Bridge, Westchester co. N. Y. S. P. Gardner, Farmington, N. Y. $1 42; Rebecca Weeks, Farmington, N. Y. $1; George Hart, New Bedford, Mass. $1; sundry persons, Leicester, Mass. per Samuel May, $10; Almira Barnes, Troy, N. Y. $1; Jehiel Harlow, Stoddard Tower, Springfield, Vt. each $1.

Donations—Richard Willets, Islip, Suffolk, co. L. I. $1; J. G. Baldwin, Middletown, Ct. $1; John Rollie, Weymouth, Mass. $1.

ISAAC T. HOPPER, *Treas'r.*

The following contributions to the American Society from abroad, belong to the accounts of *last year.* They have been acknowledged heretofore in the aggregate; but we have accidentally omitted to comply with the frequent request of John A. Collins, that the individual donors should be enumerated. It is an act of simple justice to him, as well as to them:

Mrs. Harriet Gairdner, 13*l.*, Miss Mary Viner and sister, 10*l.*, Mrs. McKay, 6*l.*, H. M. Gibbs, 5*l.*, Rev. Henry Gray, 2*l.*, Miss Harriet Gairdner, 2*l.*, Mrs. Sprot, 5*s.*, R. H. Barber, 1*l.*, John Wigham, jr. 1*l.* 1*s.*, Edinburgh; Elizabeth Pease, Darlington, 50*l.*; Julia Smith, 1*l.*, Rev. Dr. Hutton, 1*l.*, Mrs. E. J. Reid, 5*l.*, Thomas Sturge, 50*l.*, W. E. Forster, 2*l.*, Mr. Hill, 1*l.*, Mrs. Hill, 1*l.*, Jacob Post, 2*l.*, Dr. Conquest, 2*l.*, Thomas Bevan, 2*l.* 2*s.*, Dr. John Bowring, 1*l.*, Mrs. Chamberlin, 1*l.*, George Sturge, 5*l.*, Thomas Fowell Buxton, 10*l.*, Duchess of Sutherland, 5*l.*, Esther Sturge, by E. P. 10*l.*, London; Arthur Hill, Tottenham, near London, 1*l.*; Edward Cowper, Bayswater, near London, 1*l.*; Mr. Cowper, Bayswater, near London, 1*l.*; Anne and Sophia Knight, 5*l.*, Thomas Johns, 1*l.*, H. Clayton, 2*l.*, Mary Greenwood, 5*l.*, Susanna Greenwood, 3*l.*, Elizabeth Greenwood, 5*l.*, Joseph Marriage, jr. 1*l.*, Miss A. Crust, 10*s.*, Joseph Marriage, 1*l.*, Sarah Coates, 1*l.*, Chelmsford; Harmar and Ransome, 2*l.*, Thomas Leavold, 10*s.*, Mr. Colling, 10*s.*, Ipswich; Mrs. Rawson, near Sheffield, 2*l.*; Joseph Pease, sen. 5*l.*, Edward Oxley, 1*l.*, Darlington; Richard D. Webb, 5*l.*, Richard Allen, 5*l.*, James H. Webb, 6*l.* 6*s.*, Thomas Webb, 5*l.*, James Haughton, 5*l.*, James Webb, 5*l.*, Adam Calvert, 2*l.*, John Pim, jr. 1*l.*, Thomas Pim, 1*l.*, William H. Pim, 1*l.*, William Doyle, 1*l.*, C. Carew, 1*l.*, William Malone, 1*l.*, William Pattison, 1*l.*, Edward Barrington, 1*l.*, Ferris, Pollock & Co. 1*l.*, George Milner, 1*l.*, James and Wm. Hayes, 1*l.*, William Frye, 1*l.*, Sarah Phelps, 1*l.*, Nathaniel Williams, 1*l.*, Miss Jane Allen, 1*l.*, Samuel Bewley, 2*l.*, Thomas Bewley, 1*l.*, Joseph Bewley, 5*l.*, Miss Elizabeth Harvey, 1*l.*, Henry Moss, 10*s.*, Henry C. Tuthill, 10*s.*, William Short, 10*s.*, small sums, by R. D. Webb, (I think,) 5*s.* 3*d.*, Dublin; Frederic Hill, 1*l.*, Martha Hill, 1*l.*, Edinburgh; Four friends, (by R. D. Webb,) Island of Guernsey, 1*l.* 3*s.*; Miss Leffanu, (by R. D. Webb,) Liverpool, 3*s.*; Mrs. Downs, (by R. D. Webb,) Dublin, 4*s.*; John Outhell, 4*s.*; Thomas Wilkie, 4*s.*, George Dodds, 4*s.*; George Brown, 4*s.*, Newcastle-upon-Tyne; Mrs. Mary Welsh, 5*l.*, a friend, by Mrs. Welsh, 5*l.*, John Ban, 4*l.*, Andrew Paton, 3*l.* 3*s.*, John McLeod, 2*l.* 2*s.*; John Reid, 2*l.* 2*s.*, John Ross, 2*l.* 2*s.*, James Reid, 2*l.* 2*s.*, Thomas M. Thompson, 1*l.* 1*s.*, Robert Reid, 1*l.* 1*s.*, a friend, by Mrs. Welsh, 1*l.* 1*s.*, Ronald Wright, 1*l.* 1*s.*, James Breed, 1*l.* 1*s.*, Mrs. Ross, 1*l.* 1*s.*, Miss Ross, 1*l.* 1*s.*, Catharine Paton, 1*l.* 1*s.*, Elizabeth Paton, 1*l.* 1*s.*, Mrs. James McNair, 1*l.*, a friend, by Mrs. Welsh, 1*l.*, Donald McIntyre, 1*l.*, George Watson, 10*s.* 6*d.*, William Lorhead, 10*s.* 6*d.*, William Sloan, 10*s.* 6*d.*, J. Drummond, 10*s.* 6*d.* Wm. Goan, 10*s.* 6*d.*, Rutherglin Sabbath School, 10*s.* 6*d.*, Ebenezer Anderson, 10*s.*, Mrs. Robert Smith, 10*s.*, Mrs. Robert Mathir, 10*s.* 6*d.*, Robert Mathir, 5*s.*, Mrs. Dunn, 5*s.*, Mrs. Dr. Reid, 5*s.*, Miss Rodger, 5*s.*, collected by Mrs. MaryWelsh, 10*s.* 8*d.*, collected by Mrs. Ronald Wright, 11*s.* 6*d.*, collected at meeting, 9*s.* 4*d.*, small sums (under 5*s.*,) 10*s.*, Glasgow; William Rathbone, 2*l.*, John Finch, jr. 1*l.*, Richard Rathbone, 5*l.*, R. V. Yates, 5*l.*, a friend, 1*l.*, Liverpool; John Murray, Bowling Bay, near Liverpool, 10*s.*—Total 351*l.* 10*s.* 3*d.*

Thomas S. Harvey, for Oberlin Institute, 1*l.*; James H. Webb, Dublin, for Mrs. E. P. Lovejoy, 1*l.*

For the Standard.—John Wigham, jr. Edinburgh, 8*s.*; Sarah Coates, Chelmsford, 12*s.*

GENERAL INTELLIGENCE.

Foreign Items.

Earthquake in Hayti.—On the 7th of May this island was visited by the most severe earthquake that has occurred since the memorable one of 1770. Cape Haytien is said to be entirely destroyed. The population, of fifteen thousand souls, nearly all perished; crushed among the ruins, blown up with the powder magazine, or drowned in the sea.

At Port au Prince no very serious damage was done; but stores and houses were shaken and shattered from roof to base. The façade of the Senate House on which is sculptured the arms of the republic, surmounted by the tree of liberty, were detached from the edifice and broken into pieces by the fall.

Gonaives also suffered tremendously; and to increase the calamity, a fire broke out at the same time; supposed to have been caused by lucifer matches, ignited by the violent concussion.

Beet-root Sugar in France.—The Paris Moniteur publishes the official returns of the manufacture of beet-root sugar in France, for the year ending the 31st ult. It appears that the quantity made was 28,005,515 kilogrammes, whereas in the year ending March 31, 1841, the production was only 22,345,855 kilogrammes. The quantity sold was also much larger, viz. 23,285,354 kilogrammes, whereas in the corresponding months of 1840–1, it was only 18,187,915 kilogrammes. The number of new manufactories is nine, and the number idle about half what it was when the returns for March 21, 1841, were made up.

Corn Laws.—A petition has been presented to Queen Victoria, signed by 575,575 women, for the repeal of the corn law. It weighs 96 poun

Poetry.

For the National Anti-Slavery Standard.

THE ALARM.

BY J. MANN.

Sons of the free! "Rouse up, for shame!"
From your deep lethargy awake!
Rouse up, and vindicate your name;
The serpent's charm forever break.
Do you not feel his tight'ning coils,
In quick volutions round you flung?
Do you not hear his venom'd hiss,
And see him dart his forky tongue?

What! tyranny the ruling star!
And despotism pass for law!
What! yoke a freeman to the car
Of slavery, and bid him draw!
'Twere better far in twain to be,
Than like hyenas thus to fight;
Than that the star of liberty
Should set in everlasting night.

For what was government ordained?
Shall freemen fear the truth to tell?
Shall we in silence be enchained,
Nor dare attempt to break the spell?
Hark! through the gloom one voice is heard;
One man dares vindicate his right;
One man, who cannot be deterred,
Tho' all against him should unite.

Oh! who the worth can estimate,
Of such a man, at such a time?
If, peradventure, not too late
To save a nation steeped in crime.
Is it for this his life is spared?
To battle, with his mighty mind,
The foes of freedom, who have dared,
In slavery's mill the North to grind?

Is it for this, the mighty God
Cheers on the old, grey-headed man?
That we should tread where *he* has trod,
And follow where *he* leads the van?
Then let his high example be
Engraven on the hearts of all;
To stimulate both you and me
To action, where our duties call.

List! from the southern cotton-field,
A voice of warning swells the breeze!
Where bondmen to the lash must yield,
And suffer what their masters please.
From hill to hill their wailings ring;
And oh! the crushed, how loud they speak:
Beware! for God's protecting wing
Is still extended o'er the weak.

By all oppressions we have borne,
By every wrong the nation feels;
By all the rights from freemen torn,
Regardless of their loud appeals;
By all the prayers we ever prayed,
For a redress of wrongs, *in vain;*
By all the gag-laws ever made,
The arm of Aaron we'll sustain!

Oh, Thou! whose eye takes in the whole,
And sees distinctly every part;
Who breathest life into the soul,
And consolation to the heart;
Who proud king Pharaoh's legions broke,
And drowned his horsemen in the sea;
Break, as of old, the bondman's yoke,
And bid oppression cease to be.

And thou hast heard the bondman's prayer,
And thou wilt wipe away his tear;
He shares thy all-protecting care,
And supplicates thy willing ear.
Then rest in *hope*, thou sable son!
In *faith* behold thy morning break;
In *patience* wait; the Holy One
For thy deliverance will awake.

THE WELCOME OF PHILADELPHIA TO CHARLES DICKENS.

BY MRS. S. J. HALE.

How shall we mark thy coming?
How make thy welcome free?
Oh, not with gathered multitudes,
And feasts, and revelry;
The spirit of our Founder,
Not thus would greet the good;
We give, as he would give to thee,
The hand of brotherhood.

Then come, as would a brother,
To join the household band;
Who would among his kindred,
On forms of greeting stand?
The offspring of thy genius,
Our hearts and hearthsides share,
And Oliver and Nelly dear,
Will meet thee everywhere.

What though with louder pæans,
Thy welcome hath been rung?
The richest gems are rarely found
Upon earth's surface flung;
The purest pearls lie deepest down,
Beneath still waters press'd;
And the warmest thoughts that welcome,
Are in the silent breast.

For thou hast raised the lowly,
And made the wicked yield,
And wakened feelings holy.
The orphan poor to shield;
And, mirrored in thy pages,
The true and good are seen,
To beautify the human soul,
In every form and mein.

It is for this we love thee,
For this thy hand we press,
For this bright eyes salute thee,
For this grave voices bless;
With pride we pay these honors,
To Genius' power in thee,
For thou hast honored virtues,
That make and keep man free.

Then welcome as a brother,
Our world is new and wide,
But still for thee and thine there'll be
Kind friends on every side;
And REST thee on our borders,
Where peace her home hath made,
Since Penn first wooed her presence here,
Beneath the forest shade.

THE LAST OF SEVEN.

BY R. A. WILLMOTT.

Oh, be not angry, chide her not,
Although the child has err'd;
Nor bring the tears into her eyes
By one ungentle word.

When that sweet linnet sang, before
Our summer roses died,
A sister's arm was round her neck,
A brother at her side.

But now in grief she walks alone,
By ev'ry flowering bed;
That sister's clasping arm is cold—
That brother's voice is fled.

And when she sits beside my knee,
With face so pale and meek,
And eyes bent o'er her book, I see
The tears upon her cheek.

Then chide her not; but whisper now,
"Thy trespass is forgiven;"
How canst thou frown in that pale face?
She is the last of seven.

Miscellany.

A TALE OF REAL LIFE.

BY C. M. SEDGWICK.

"I am going round by Broad street, to inquire of Ross, the glover, about little Lucy Wendall."

"Lucy Wendall! Who is she?"

"She is a pretty little Dutch girl, who lives in that bit of a dwelling that looks like a crack or seam between the two houses on each side of it. She lived with her grand parents, natives of this city, and once proprietors of many a lot within it; but they had been outbargained, and outwitted, till they were reduced to this little tenement, some twenty feet by fifteen. Their only surviving descendant was my little friend, Lucy, a pretty, fair-skinned, fair-haired, blue-eyed girl, of a most modest, quiet, engaging demeanor. For many months after we moved to ——— street, I knew nothing of the family; but from such observations as my eye could take, neatness was the ruling passion of the household. Their only servant, Minerva, (the goddess of wisdom should have known better,) used to scrub the house weekly, from garret to cellar, their only carpet was shook every Saturday, the steps were scoured daily, and I never in my life saw the old woman without a dusting-cloth in her hand. Such a war of extermination did she carry on against the intruding particles, that my friend E—— used to say, it must be hard for her to think of 'turning to dust.'"

Lucy had no visiters, no companions; and the only indulgence of the old people, which was sitting on the stoop every pleasant afternoon, according to the ancient Dutch custom, she never partook. She never went out excepting on Sunday, to church, and then she reminded me of one of those bright, pretty flowers that hang on the crabbed, bare stem of the cactus. I pitied her; her spring of life seemed passing away so drearily. My pity was misapplied; and I felt it to be so, when I looked into her serene and sweet countenance, and saw there the impress of that happiness which certainly flows from duties religiously performed.

It is a great matter, Grace, to have your desires bounded within your station; to be satisfied with the quiet, unnoticed performance of the duties Providence has allotted to you; and not to waste your efforts of strength in seeking to do good, or obtain pleasures beyond your sphere. This is true wisdom; and this was Lucy Wendall's. At last there came to this obscure family what comes to all——death, and its changes. The old man and his wife died within a few days of each other, of the influenza that then raged in the city. The hope of serving the pretty orphan, induced me to go to the house. She received me gratefully, and as an old friend; for though we had never exchanged a word, there had been an interchange of kind looks and friendly nods—those little humanities that bind even strangers together. On inquiry into her affairs, I found that she was left almost penniless, but that a discreet and kind female friend had procured a place for her in Ross's glove factory. Lucy was skilled in all the art and handicraft of the needle. Ross, it seems, is a very thriving tradesman; and on the warm recommendation of Lucy's friend, he had promised to board her in his family, and allow her sufficient compensation for her labor.

In a few days she removed to her new home. It is now fifteen months since she left our street. She came once to tell me she was perfectly satisfied with her place, and since then, I have heard nothing of her. Do not look so reproving, my lady Mentor. I have been intending for some time to call at Ross's to make inquiries about her. My story has brought me almost to the shop; "John Ross, glove manufacturer." This must be the place. Stop one moment, Grace, and look through the window: that man, no doubt, is Ross himself. what a fine head! you might know such a man would succeed in the world, let his lot be cast where it would. He would have been a resolute general, a safe statesman; but here he is, an honest, thriving glover, and that, perhaps, is just as well; nothing truer than the trite old couplet.

"Honor and shame from no condition rise;
Act well your part, there all the honor lies."

"The old man looks as though he might be a little tyrannical, though. Heaven grant that poor Lucy may not have suffered from that trait in his physiognomy."

"The only customer is coming out. Now we have a clear field, let us go in."

"Mr. Ross, I believe?"

"The same, ma'am."

"I called, Mr. Ross, to inquire after a young woman who came to live with you last Christmas."

"I have had a great many young women living with me, ma'am."

The old man's humor requires me to be very explicit. "Her name, Mr. Ross, was Lucy Wendall."

"Ay, Lucy Wendall did come into the factory about that time."

There was an expression in Ross's face, at the mention of her name, that I did not clearly comprehend. It might betide good, and it might betide evil of Lucy. "I merely wished to know, Mr. Ross, whether Lucy had given satisfaction, and whether she still remains with you?"

"Was you a friend to Lucy Wendall, ma'am?"

"I should think it an honor to call myself so, but I could hardly claim that name. She was my neighbor, and interested me by her correct deportment, and uncommon dutifulness to her old parents." Ross made no reply, but fumbled over some gloves that were lying on the counter; then tied up the bundle, and laid it on the shelf. "You seem, Mr. Ross, not disposed to answer my inquiries. I am afraid some misfortune has happened to the poor girl."

"Would you like to know, ma'am, what has happened to her?" He leaned his elbow on his desk, and seemed about beginning a story.

"Certainly, I would."

"Well, you know, when Lucy Wendall came to me, she was a little, demure thing—not a beauty, but so comely and tidy, that she was a pretty resting-place for the eye of old or young. She was as great a contrast to the other girls in the workshop, as white is to black. She just sat quiet in one corner, and minded her work, and took no part in their gabbling. You must know what a parcel of girls is, ma'am, dinging from morning till night, like forty thousand chimney-swallows. Lucy was very different; she made herself neat and trim in the morning, and did not lose half an hour at noon, when the 'prentice boys were coming to dinner, twitching out curl papers and furbelowing her hair. The boys and girls used to have their jokes about her, and call her the little parson; but she only preached in her actions, and this is what I call practical preaching, ma'am. She was a little master workman with her needle. I never had a match for her since I first began business; but (you know, ma'am, there's always a *but* in this life,) she gave me great offense. She crossed me where I could least bear to be crossed."

"Not intentionally, I am sure, Mr. Ross."

"You shall hear, ma'am. I have an only son, John Ross—a fine, fresh-looking, good-natured, industrious lad. I set my heart on his marrying his cousin, Amy Bunce. She is the daughter of my youngest sister, and had a pretty fortune in hand, enough to set John up in any business he fancied. There was no reason in the world why he should not like Amy. I had kept my wishes to myself, because I knew that young folks' love is like an unbroken colt, that will neither mind spur nor bit.

"I never mistrusted that anything was wrong, till one day I heard the girls making a great wonderment about a canary bird that they found, when they went into the workshop, in a cage, hanging over Lucy's seat; and then I remembered that John had asked me for five dollars the day before, and when I asked what he wanted the money for, he looked sheepish and made no answer. I thought it prudent, before matters went any farther, to tell John my wishes about his cousin Amy. My wishes, ma'am, I have always made a law to my children. To be sure, I have taken care, for the most part, that they should be reasonable. I am a little willful, I own it; but it's young folks' business to mind; and 'Children obey your parents,' is the law, both of scripture and nature. So I told John. I did not hint any suspicion about Lucy; but I told him this marriage with his cousin was what he could have no reasonable objection to; what I had long fixed my heart upon; and what he must set about without delay, on peril of my displeasure. He was silent, and looked cast down; but he saw I was determined, and I believed he would not disobey me. A few evenings after, I saw a light in the workshop after the usual time, and I went to inquire into it. I had on my slippers, and my steps made little or no sound. The upper part of the door is set with glass. I saw Lucy was finishing off a pair of gloves—my son was standing by her. It appeared that they were for him, and he insisted on her trying them on his hand. Her's, poor thing, seemed to tremble. The glove would not go on, but it came off, and their hands met, *without gloves*, and a nice fit they were. I burst in upon them. I asked John if this was his obedience to me, and I told Lucy to quit my service immediately. Now the whole matter is past, I must do John the justice to say he stood by her like a man. He said this was a matter in which he could not obey me. He had given his heart and promised his hand to Lucy, and she owned she loved him—him who was not worthy of her love. He said, too, something of my having hitherto been a kind father and a kind man; and he would not believe that the first case of my doing a wrong, would be to the orphan girl, whom Providence had placed under our roof. Ma'am, you will wonder that I hardened my heart to all this, but you know that anger is said to be short madness, and so it is; and besides, there is nothing makes us so deaf to reason and true feeling, as the stinging sense we are willfully doing wrong. I was harsh, and John lost his temper; and poor Lucy cried, and was too frightened to speak; and it ended with my telling Lucy she should not stay another day in my house, and John, that if he did not obey me, my curse should be upon him.

"The next morning, they had both cleared out, and everybody thought they had gone off to be married; and so I believed, till night, when John came in like a distracted man, and said he had been all day seeking Lucy, in vain—that the only friend she had in the city knew nothing of her; and when I answered, 'so much the better,' he accused me of cruelty; and then followed high words, such as should never pass between father and son; and it ended in my turning him from my door. I do not wonder you turn away; but hear me out. Saturday night, three days after, John came home an altered man. He was as humble, as if he only had been wrong. He begged my pardon, and promised to obey me in all things, but marrying Amy Bunce. 'I give up Lucy, father,' he said, 'but I cannot marry anybody else.' I forgave him—from the bottom of my heart I forgave him—and I longed to ask him to forgive me; but I had not come to that yet. I asked him what had brought him back to duty. He put into my hands a letter he had received from Lucy. She had persevered in not seeing him—but such a letter, ladies! If ministers could speak so to the heart, there would be no sin left in the world. She said they had deserved to suffer, for carrying matters so far without my knowledge. She spoke of me as the kindest of fathers and the kindest of masters. Then she spoke of the duty a child owed a parent—said she should never have any peace of mind till she heard we were reconciled; and told him it would be in vain for him to seek for her; for she had solemnly resolved never to see him again. The paper was blistered with tears from top to bottom; but saving and excepting that, ma'am, there was nothing from which you could guess what it cost her to write the letter."

"I could not stand it. My heart melted within me. I found her that very night, and without loss of time, brought her back to my house; and then," he added, walking hastily to the farther extremity of the shop, and throwing open a door that led into a back parlor, "there, ma'am, is the long and short of it."

And there was one of the most touching scenes of human life. My pretty, dutiful friend had become a wife and mother, her infant in her arms, and her husband sitting beside her, watching the first intimations of intelligence and love in its bright little face. Such should be the summer of happiness, when the spring is consecrated to virtue.

From the Northern Light.

THE TARIFF.

BY GERRIT SMITH.

The believer in Christianity will admit, that it should regulate the conduct and intercourse of nations, as well as of individuals.

The first question, then, to try the fitness of any national policy, is, whether it corresponds with the principles of Christianity. If it does not, then—being wrong in itself, and wrong *ab initio*—it is to be promptly and entirely abandoned. Its seeming advantages, however great—its promises of security, and wealth, and happiness, however flattering—cannot justify the continuance of a policy which is immoral. No good that may be expected from it, can justify the invasion of fundamental morality. Government may increase its revenue, and individuals their riches, by the manufacture of alcoholic drinks; but this is no reason why a business so palpably immoral, should not be condemned and abandoned. A similar plea may be made to reconcile governments and individuals to lotteries, and other forms of gambling: but, in the light of true religion, the plea is entirely inadmissible. If, then, we have but to prove the immorality of distillation and gambling, in order that all exposition of their advantages may be precluded or rendered needless, why may we not arrest the usual arguments for a high or prohibitory tariff, by interposing the question of its morality? That such a tariff—or, in other words, that the interdiction to exchange the various productions of the earth, or of human ingenuity, finds no countenance in Christian morality, is as plain as its condemnation of gambling, or of the promotion of drunkenness.

The diversity of climate, soil, and productions, shows it to be a law of nature, that the inhabitants of the various parts of the earth should supply each other's wants. To deny the Englishman his right to eat American bread, and the American his right to wear English cloth, is therefore a presumptuous and guilty violation of this law; and to excuse this violation, as some nations do, on the ground that it is merely retaliatory, is to justify the flagrantly immoral doctrine, that one may do wrong because another does. The fact, that the British government has the wicked cruelty to say that its hungry subjects shall not feed on American bread, is no good reason why the American government should rival that wickedness, and forbid that its subjects shall be covered with British cloth. If the Englishman can find no pleasure in encouraging the honest toil of the grain growers of America, let the Americans, nevertheless, rejoice to have English fabrics find a market, which remunerates the poor operatives for the long days of weary labor which they have expended on them. Whether the Englishman will or will not reciprocate such fraternal love, still let the Americans possess a brother's heart towards the laboring poor of Britain, and every other land.

The doctrine of the advocates of restrictive duties is, that government must promote the pecuniary and economical interests of its subjects. But the writer maintains, that it is for its subjects alone to promote these interests; that government is incapable of promoting them; and that to minister protection to its subjects, in their pursuits, is its only legitimate office. Government quits its proper sphere, and impertinently concerns itself with the people's work, whenever it builds railroads and canals, or seeks to promote or restrict commerce by regulating the tariff and the currency. But to this doctrine of the high tariff men, interpreted in its ordinary and selfish sense, we have the further objection, that it is fraught with the abhorrent sentiment, that one nation may pursue its own interests at the expense of those of another. This sentiment justifies what the poet deprecates, when he exclaims—

"Lands intersected by a narrow frith
Abhor each other. Mountains interposed
Make enemies of nations, who had else
Like kindred drops, been mingled into one."

But the sentiment of Heaven is, that streams, nor mountains, nor oceans, should be suffered to constitute an impassable barrier to human sympathy; and that men of different nations, even though as unlike each other as Jews and Samaritans, are to act towards each other the part of a "neighbor." It is true, that so long as it was the divine policy that the Jews should be "a peculiar people," they were required to insulate themselves, and keep out of the track of the world's commerce and intercourse; but that policy ceased with the coming of the Messiah; and the Jews were no longer an exception to the requirement, that all the children of men should mingle and fraternize with each other. The friends of the high tariff policy would have us patriotic, and bound our benevolence by our national limits.—But infinite wisdom inculcates a world-wide philanthropy, and the inclusion of all human beings in one brotherhood. If that be a patriotic and praiseworthy spirit, which legislates for one's own nation, and against the world, it is, nevertheless, an infinitely better, (for it is a Christian spirit,) which legislates against no nation, and for the world.

When will the nations learn that wealth, and all the other elements of national prosperity, are to be obtained, not by violating, but by conforming to the laws of nature and revelation—not by selfishness, but by benevolence—not by disunion, but by co-operation—not by envying and oppressing, but by helping each other? When will it be acknowledged, that enlightened expediency concurs with absolute morality in requiring the intercourse of nations, as well as individuals, to be conducted in entire submission to Christian principles? When will it be acknowledged, that men cannot trample advantageously on these principles, when acting in a collective or national capacity, any more than that they can be gainers by individually rejecting them?

Few things are more cheering to the heart of Him, who would see all the nations of the earth in the bonds of mutual interest and mutual love, than the progress in that direction, which is making by some of the German States. Those States, which have already entered into the "Toll Union," comprise a population little short of thirty millions. By the terms of this "Union," its members are relieved of the annoyance, demoralization, and vast expense of internal custom houses; and are as free in their commercial intercourse with each other, as are the component parts of any one of the States. The population of the continent of North America is about as great as that of the States embraced in the "Toll Union;" and how happy would it be, if the one population, as well as the other, were entirely relieved of all those artificial obstructions to mutual, free commerce, which are so mighty to foment the jealousies and perpetuate the disunion of nations.

The thought is exceedingly welcome, that the period is not far distant, when the righteous and benevolent principles of a natural, and therefore sound political economy, shall commend themselves to all christendom; and when the free interchanges of European and American, no more than those of Massachusetts and Connecticut production, shall be hindered by custom houses. When the universal and glad reign of free trade shall have come, national wars will be well nigh an impossibility; and the cost of maintaining government will be so greatly diminished, as not to require imposts towards paying it. It may here be remarked, that no government will be found economical, which relies on imposts, or any other indirect means, to meet its expenditures. Were the custom-house system abolished, and the loss of its revenues supplied by direct taxes, our government would be administered with one half of its present expense, and with a still less proportion of its present and former impurity.

Would that our own nation might speedily adopt the wise and Christian policy of free trade. We do not ask, that in a truth-bartering spirit, she should say to the other nations of the earth, "I will adopt it, if you will;" but that, with unconditional adherence to moral principle, she should determine, that whatever other nations may do, she will obey the voice of nature and revelation, and open her ports to the free commerce of the whole world.

From Hon. Thomas F. Marshall's Temperance Address.

GOOD ADVICE.

Let not the cause of temperance—ye who are members of its societies—ye who are the priests of temperance principles—let it not mingle itself with any other cause whatever. Above all things on earth, eschew all political alliance. The cause is too high for law. Make no statutes, nor attempt to make any, on the subject. It began in weakness; leave it, unaided by human enactments, to the mighty instruments which God himself, the author of this great revolution, has selected in the first instance as the means of its support. Let politicians, as politicians, and legislators as legislators, *alone*. If they join you (as some have done) O! in God's name, open your arms wide to receive them! but don't go to them. Let them wage their factious warfare. Let them vex the walls of the national legislature, and weary the very atmosphere with the din of their party contests. Keep the temperance ear sealed up against them! Persecute nobody. Look, rather, with compassion and sympathy on the unfortunate wretches who yet have not power to break their chains; but O! don't make laws against them! God knows they are under a law hard enough already! This cause is too high for law. It is too pure for any political connection. Like the nymph of Diana, (of whom I have somewhere read among the classic poets of antiquity,) who, pursued hard by some deadly enemy to her purity and honor, looked up and invoked the protection of her tutelary goddess, and prayed that she might be shielded from the impending evil. We are told, in the fable, that she was turned into a crystal fountain of pure, gushing water; and to find a still more certain refuge from harm, according to the inventive spirit of Grecian poetry, we are told that she flowed under ground; to escape still father from her dread pursuer, she flowed on and on through the wide ocean—escaped from her beautiful but dangerous land, and arose in another as pure and bright, as when first she left Greece. Let the temperance cause imitate the example of Arethusa. Let it flow on—for it has to come in contact with the muddy waters of political strife—pure and undefiled as she, through the salt sea, and refuse to mingle its bright stream with its dark and turbid waters!

THE CHURCH.—Perhaps every conceivable society, past and present, may well be figured as properly and wholly a church, in one or other of these three predicaments: an audibly preaching and prophesying church, which is the best; second, a church that struggles to preach and prophesy, but cannot as yet, till its Pentecost come; and third, and worst, a church gone dumb with old age, or which only mumbles delirium prior to dissolution.—*T. Carlyle.*

SPIRITUAL TRUTH.—Instead of watching the bird that flies above our heads, we chase his shadow along the ground; and because we cannot grasp it, conclude it to be nothing.—*Guesses at Truth.*

ODDS AND ENDS.

QUEER STATE OF THINGS.—In the first edition of Morse's Geography, it is stated that "Albany contained 200 houses and 6,000 inhabitants, *all* standing with their gable ends to the street."

CONNECTION OF IDEAS.—A facetious old lady describing the rambling sermons of her minister, said, "If his text had the small-pox, his sermon would never catch it."

IDEAL PHILOSOPHY.—Greenlanders suppose that thunder is caused by two old women flapping seal skins in the moon; and the Aurora Borealis owing to the spirits of their fathers frisking at foot ball.

WEAK UNDERSTANDINGS.—The other day, says a Scotch paper, a little boy, who had just recovered from a severe illness, was seen seated on a door-step, weeping bitterly. "What is the matter?" inquired a passenger. "My legs winna gang," was the pathetic reply.

A PLEASANT THOUGHT.—"Oh, mother! a bee has stung me!" said a beautiful girl, as she came running in from the garden. "Never mind, child," replied the mother, "it mistook thee for a flower."

INDEPENDENCE.—"Ache away!" said the man to his tooth; "you hurt yourself a great deal more than you do me."

STRANGE IF TRUE.—An old lady in the west of England, for twenty successive years had darned stockings with the same needle; in fact, so used was the needle to its work, that frequently, on the old lady leaving the room, it would continue to darn without her. When the old lady died, the needle was found by her relatives, and for a long time no one could thread it, nor could they discover what obstructed the threads; when, by microscopic observation, they discovered a tear in the eye of it!

FOR FARMERS AND MECHANICS.

New Compost Manure.—A discovery, which it is said will prove of the first importance to the agricultural community, of a new mode of manufacturing compost manure, has recently been made by Mr. Daniell, in the neighborhood of Bristol, England. The discovery seems to have excited great attention in that quarter; and the Bristol Agricultural Association seems determined to give it a fair trial. It is said that the inventor has secured to himself the benefit of his discovery, not only in England, but in France, America, Belgium, Prussia, and other parts of the world.

The materials used in the manufacture of this manure, are described as being five in number; viz. wood, bituminous matter, soda, quick-lime, and sulphur; and he thus describes the materials, and mode of manufacture:

1. Wood of every description. Ligenous matter is reduced to a powder by mechanical means, and forms the basis of the manure.

2. Bituminous matter, of every kind, is used, either in a powdered state, or rendered soluble by caustic alkalies, and is then applied in various ways, to saturate thoroughly the powdered wood.

3. Soda and quick lime are both put in requisition, in forming the composition.

4. Sulphur also forms an ingredient, to a small extent, in the composition.

Such are the substances which have been compounded for the production of results which have attracted a large portion of public attention in England, and which, it is said, should subsequent experience produce results in any way commensurate with those which have attended a four years' trial by the discoverer, on some exceedingly elevated and poor land, in the neighborhood of the city of Bath, cannot fail to produce the most extraordinary improvement in agriculture.—*Ch. Watchman.*

Destructive Habits of Birds.—According to the computation of Wilson, the celebrated ornithologist, a red-winged blackbird devours, on an average, fifty grubs a day; a pair of them, in four months, will consume more than twelve thousand; and allowing a million pairs of blackbirds to New England, (which is but a moderate estimate,) they will destroy twelve thousand millions of the grub. He also notices the statement of Kalm, that after some States had paid three pence a dozen for the destruction of blackbirds, the consequence was a total loss, in the year 1749, of all the grass and grain, by means of insects, which had flourished under the protection of the law allowing bounties on birds.

Sugar from Cornstalks.—We have already laid before our readers Mr. Ellsworth's views in relation to obtaining sugar from cornstalks. The following is an extract from *Annales de la Société Polytechnique Pratique, for October, 1839:*

"Mr. Pallas, who has made a great many researches on this application of maize, has arrived at a remarkable result; he has found, by many experiments, both in France, and more recently in Africa, that this vegetable, by a simple modification applied to its culture, is able to furnish a much more considerable quantity of sugar than by the ordinary method.

This method consists in detaching from the plant, immediately after the fecundation of the ovaries (after the plant has tasselled) the young ear, and to leave it to develop itself, thus deprived of its fruit. Arrived at maturity, the stalk of the Indian corn contains crystalizable sugar, in quantity very often double that obtained when the plant is left to mature with the grain. In fact, by the ordinary mode of culture, the grain is nourished at the expense of the sugar in the stalk, as it absorbs a great quantity of this immediate principle, which, by the process of nutrition, is converted into starch. On the other hand, if the young ears are immediately destroyed, the sugar intended to nourish them remains in them where it accumulates, and the maize plant is thus converted into a true sugar cane, while the fibrous part can be manufactured into paper.

The quantity of sugar is so very great in the stalk of the maize deprived of the ear, that the pith of this vegetable retains a sensible flavor of sugar, even after it has been dried, as is easily proved by examining the specimens deposited by Mr. Pallas, in the Bureau of the Academy of Sciences.

These results are so important as to merit experiments on a grander scale, which may obtain thus for France a source of new industry in the manufacture of sugar."

Peaches.—The Germantown (Penn.) Telegraph states, that Mr. Ridgway "raised last year, on his splendid orchards, near Delaware city, upwards of eighteen thousand bushels of peaches, the finest ever brought to Philadelphia. The plan Mr. R. pursues to get large fruit, is to thin them out, in their green state, so that the energies of the tree, instead of being divided among thousands of diminutive peaches, are concentrated upon one-third the number; giving them three times the size, and this size brings three times the price of the small, sour, immatured fruit, which is so constantly met with in our markets.

Water Proof Glue.—Melt common glue in the smallest possible quantity of water, and add, by drops, linseed oil that has been rendered *drying* by having a small quantity of litharge boiled in it; the glue being briskly stirred when the oil is added.

Glue will resist water, to a considerable extent, by being dissolved in skimmed milk.

The addition of finely levigated chalk, to a solution of common glue in water, strengthens it, and renders it suitable for signs, or other work that is exposed to the weather.

A glue (or cement) that will hold against fire or water, may be made by mixing and boiling together linseed oil and quicklime. This mixture must be reduced to the consistence of soft putty, and then spread on tin plates and dried in the shade, where it will dry very hard. This may afterwards be melted like common glue, and must be used while hot. —*American Mechanic.*

Miscellaneous Items.

Painful Catastrophe.—Two little girls, one six years of age and the other two years, perished in the flames which destroyed the house of their father, Mr. Elias Russell, of Constantia, Oswego county, N. Y. The fire broke out at 2 o'clock in the afternoon, about half an hour after Mrs. Russell, the mother of the children, had left the house to go to one of the neighbors. The eldest of the little girls had walked five miles the same day, and in consequence had retired to rest, and the mother had left both asleep in bed. The house was immediately enveloped in flames, and the parents were there to witness the heart-rendering scene, without the power of affording relief.

Cherry Stones.—A little girl recently died in Rahway, N. J. without her physician being able to ascertain the cause of her death. The parents were prevailed upon to allow a post mortem examination, when 130 cherry pits were found lodged in her stomach, having been there nearly a year, and which were obviously the only cause of her death.

India Rubber Pavement.—The London Chronicle says, that amongst the marvels of the times, a patent has been actually taken out for *paving the streets of London with India rubber*, and many scientific persons are sanguine as to its success. There is to be a substratum of wood, on which is to be put a facing of caoutchouc, mixed with iron filings and saw-dust, to a depth of several inches. This, it is calculated, will resist the ill influence of all weathers, and make the most delightful and durable pavement.

Emigration.—From the port of Limerick alone, there have sailed this season, for America, 8,032 Irish emigrants. Emigration is going on more extensively from Ireland this year than it has ever done.

Praiseworthy.—The Boston Transcript states, that the American residents at Rome, and visiters in that city, have subscribed $20,000 to constitute a fund for the establishment of a school for American artists.

This is a most excellent movement, and will materially aid many of the young American artists, whose limited means have hitherto prevented them from studying the works of the great masters with which Rome abounds.

Wool.—The Lowell Courier says, that to supply the Middlesex mills one year with wool, it requires the fleeces of 374,400 sheep! 1200 are required every day, that the mills are in operation.

Woods on Fire.—A wood lot in South Andover, Mass. lately took fire from the sparks of a locomotive, and before it could be extinguished about one hundred acres were consumed.

Prophecy.—The Catholic population of London have been a good deal terrified by a prophecy, that there would be a terrible earthquake in March. Their uneasiness was increased by this ancient saying:

"When our Lady falls in our Lord's lap,
Then let England beware a mishap."

Now, this year, Ladyday and good Friday both fall on the same day!

Murder, according to Custom.—Mr. Pichot, Judge of Louisiana, was lately killed in a duel, with R. C. Martin, a lawyer residing in the neighborhood. They fought at ten paces, and Judge Pichot was killed at the first fire. Judge Pichot is represented as a man of fine talents, and much respected and esteemed—but his appointment as Judge was unpopular among certain persons, who tried to induce him to resign. This proving unsuccessful, twenty citizens of the parish agreed to cast lots, in order to determine which of them should insult him so grossly as to *compel* him to fight, or lose his *caste* in society. The lot fell on Mr. Martin, who took an opportunity, at a public dinner, to throw in the face of the Judge a glass of wine. The Judge, in accordance with the *chivalrous* custom of the South, sent a challenge, and in seeking *satisfaction*, was killed agreeable to the arrangement!

Extraordinary Invitation.—"Mr. Rich Shackell very kindly invites those persons who have already taken a part of his turnips from a field, known by the name of Townsend field, to attend on the same premises between the hours of ten and twelve o'clock, this day, when he will be there for the purpose of delivering the remaining part. Only the persons who have taken the others will be expected." The above was published by the crier through the village of Sampford Peverell, on the 21st of January.

Western Times.

CHESTERFIELD BOARDING SCHOOL,

For Boys under fourteen years of Age,

Situated on the Crosswicks road, about three miles from Bordentown, N. J.

THE School will open for the summer term, on the 16th day of the 5th month, 1842. In the government of the school, care will be extended to form such habits and inculcate such principles, as will best advance the welfare of the pupils, both morally and physically. The scholars will be expected to attend (with their teacher) Friends' meeting, at Crosswicks, about three-fourths of a mile distant. The number of boys limited to twenty.

TERMS: Sixty dollars per term of twenty-two weeks; payable half in advance, the remainder in the middle of the term—books and stationery included; no extra charges. The services of an assistant in the school has been engaged. It is desirable that the outer garments of the boys should be dark colored, and all the clothing marked with the pupil's name. HENRY W. RIDGWAY.

References.—Joseph Ridgway, No. 70, Chesnut street; George Truman, No. 105, Arch street; George M. Justice, No. 149, Market street; Philadelphia. Charles Marriott, I. T. Hopper, J. S. Gibbons, New-York.

4th-mo. 21. 3m—p.

Jonathan Jefferson Whitlaw.

One hundred copies of Mrs. Trollope's "Jonathan Jefferson Whitlaw," have been imported from Europe, and are for sale at the *Anti-Slavery Office*, No. 31, North Fifth street, Philadelphia; and at 143 Nassau st., N. Y.

This book has a very high reputation, where no pro-slavery prejudices come in to obscure the judgment. It is a work of remarkable truth and power. The following, from the Leeds Mercury, is one of the many commendatory notices, which hailed its first appearance.

"This book is exceedingly clever, and surpasses anything the author has hitherto published. Her dialogues are full of spirit, and bear the genuine impress of the peculiarities of vulgar American dialect. In fact, in many parts of J. J. Whitlaw, she fairly emulates the masculine power of the best novel-writers in our language."

Philadelphia, March 3d, 1842.

FREE-LABOR GOODS,

At Wholesale and Retail.

CALICOES, small and large figures; 4-4, 5-4, and 6-4 unbleached Muslins; do. do. do. bleached Muslins; super Manchester Ginghams; 3-4 and 4-4 colored Muslins; 7-8 and 4-4 Bed Tickings; Canton Flannel, bleached and unbleached; Cotton Laps and Wadding, low price; bleached and unbleached and colored Knitting Cotton; Cotton Yarn; Manchester Stripe, for men's wear; Apron Checks and Furniture Checks. Also, a full assortment of Cloths, Cassimeres, Linen Sheetings and Shirtings, Grass Cloth Hdkfs., Mouslin de Laines, and Silks.

Persons from a distance, (store-keepers in particular,) wishing any of the above goods can have them sent, by forwarding their orders, and at the lowest prices at which they can be afforded.

N. B.—The above cotton goods are all warranted to be *free from Slave Labor*. Persons wishing to purchase can have full evidence of the fact.

CHARLES WISE,
N. W. corner of Arch and Fifth streets
Philadelphia, 1st mo., 13th, 1842.

Free-Labor Goods.

Calicoes, muslins, belticking, canton flannel, white and brown sugar, molasses, coffee, tea, &c. Wholesale and retail, by CHARLES COLLINS,
No. 3 Cherry-street, New-York.

5th mo. 3d, 1842.

FREE LABOR DRY GOODS.

Manufactured by American Free Produce Association

4-4 Stout muslin, bleached and unbleached; furnitur checks, 4 qualities and prices; apron checks, do. do 7-4 and 8-4 table diaper, (huckaback,) bleached and unbleached; 7-4 and 8-4 table diaper, (bird's-eye,) bleached and unbleached; bird's-eye cotton towelling; bed ticking, pantaloons stuffs, yellow striped; Manchester ginghams, various patterns and two qualities; canton flannel, bleached and unbleached; wadding, black and white; cotton laps, &c. for sale retail by LYDIA WHITE, No. 241, North Second street, and wholesale by D. L. MILLER, Jr. 250 Arch street, or W. C. BETTS, 43 Cherry street.

In addition to the above, the association is now having made colored cambrics, men's half hose, women's stockings, cotton fringe, cord, calicoes, pantaloon stuffs, fancy patterns. LYDIA WHITE,
D. L. MILLER, Jr.

Philadelphia, 3d mo. 31, 1842. W. C. BETTS.

PHILADELPHIA ANTI-SLAVERY OFFICE,
No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months. $10,00 in advance will pay for six copies for one year, sent to one address; and $50,00 will pay for twenty copies.

A full assortment of anti-slavery publications is kept constantly on hand. Also, a handsome variety of miscellaneous books, and useful and fancy stationery.

All letters relating to the business of the office, should be directed to *J. Miller McKim*, No. 31, North Fifth st.

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TERMS.—The numbers of each work are issued separately, and are printed with good type on a large octavo page, and on paper of a superior quality. Blackwood's Magazine and Bentley's Miscellany are *fac similes* of the original works, and the size of the Metropolitan Magazine and the Reviews